



THE  
SOLUBLE

PHILOSOPHY

OF

CERTAIN DOCTRINES  
RELATIVE TO THE

OF THE SOUL; AGAINST THE

DOCTRINE OF SEVERAL

SOULS, & IN FAVOR OF

ONE SOUL IN EACH

INDIVIDUAL

OF A HUMAN

BEING

WRITTEN BY JOHN F. B. F.

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IN THE YEAR

1817

1817



TO THE CHRISTIAN READER,

Grace and Peace be  
multiplied.



*He Arch-enemie of man-  
kinde, Sathan, that olde  
Aduersarie, as he dared  
to give the assaults vpon  
the Author of Salvation  
himselfe; so hath he not rested from the  
beginning, to lay battrie to the fortresse  
of Fayth, seeking by all meanes to beat it  
downe, and vtterly to rase the very foun-  
dations of it. And to this end, hath he not  
left vnshaken any one article of our Chri-  
stian beliefe, both by old and new Here-  
tiques, the wicked instrumentes of his in-  
fernall warranges. So maliciously is he set  
against vs, that like a ramping and ro-  
ving Lian, he goeth about seeking whom*

## To the Reader.

be may deuower: And where GOD hath his Church, he euermore adioyneth his Chappell, with his counterfaite, false, and fained Religion, odious to God, and wonderfull to the world. Amongest the rest, he hath not onely of old, but euen of late, battered the soule, yea euen the life of the soule of man: yea euen now doth he most stoutly batter it; by perswading some, that it is corruptible and mortall; and putting into their mouthes the most venomed swordes aspoysoned sophisticall Argumentes to maintaine the same, against the most certaine and necessarie trueth of the Soules immortalitie. For not onely the Saduces did dispute against the immortalitie of the Soule; yea, and they in like manner, who sayd in Saint Paules time, that the Resurrection was past alreadie to him that beleeueth; and made no other resurrection, besides the resurrection of the regenerate. But also the Anabaptistes of later yeares, doe denie

## To the Reader.

nie the Soule to be immortall. And Paul the third of that name, Pope of Rome, when he was breathing out his Soule and readie to die, sayd; that now at length he should try and know three things: First, whether there were a GOD: second, whether the Soules were immortall: third, whether there were a Hell or no; whereof all his life time he was in much doubt. Yea verily even at this very day, there are now wicked Epicures, and gracelesse Atheistes, whom the Diuell to lull them faster a sleepe in their sinnes, and enforce them to beape sinne upon sinne, hath so suggested them, that they are fully perswaded that there is no rewarde for the Good, nor punishment of the Wicked; but that Man perisheth as Beast, and the Soule to come to nothing: according to that wicked verse of Horace: *Et redit in nihilum, quod fuit ante nihil.* For they affirme, that the Soule of man, like as of brute Beastes, is nothing else, but

A 3.

Life,

## To the Reader.

Life, or the vitall power, arising of the temperature and perfection of the Body; and therefore dyeth, and is extinguished together with the Body. And some againe say, that the Soule sleepeth, when the Body dyeth that is, is without motion or sense, untill the raising of the Body: which indeed is nothing else, but that the Soule is mortall; that is, a mere qualitie onely in the Body, which when the body is dissolved, becommeth nothing; because if it were an incorporeall substance, it could not be without sense and motion.

Wherefore having my selfe met with some of this badde sort, and hearing of mee, I thought good every way to fight in the cause of Christ Iesus, with the weapon put in mine hand by my grana Captaine, and with might and maine, to heave at these two Monsters, and utter Enemies to the Soule. Therefore seeing that the print of the Penne may come unto the eyes of mee, than the sound of the voyce  
into

## To the Reader.

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His Soule shalbe blessed in life. Heb. 12.  
God is called the Father of Spirites.  
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## To the Reader.

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## To the Reader.

ties of a lining and understanding substance are attributed unto it; therefore it is a substance. And therefore to no purpose, doe the aduersaries of this Doctrine, oppose those places wherein the soule is taken for the life and will of man; as Mat. 6. The Soule is more worth then Meate. Iob. 13. 14. I put my Soule in my hand. For by the fore alleadged places, it is manifest, that this is not generall, but is used by figure of speech; whereby we call the effect, by the name of his cause. Now for the former, that the Soule is not mortall, but immortall; and also for a further declaration of this latter, I haue translated forth of latine (for their sakes that vnderstande not latine) a certaine Treatise of the Immortalitie of the Soule; and thereunto haue adioyned other mens iudgments and reasons, for the helpe of the matter; & Scriptures confirming the same, and confuted the Aduersarie.





**GVILERMVS  
HOVPPELANDVS:**

Of the immortalitie  
of the Soule.



That the auncient Philosophers flourished in Witte, and profited in Studie, it is no common opinion, but vnto all men a sure and certaine perswasion: For by Studie and Exercise, they on euerie side made themselves away vnto those things that are by Nature, almost incomprehensible: And by their benefite, there are many things publikely left vnto all posterities, which we are glad of, and doe marueile at their inuentions. They measured the World, subiected Heauen to their Rules, searched out the sundry causes of Nature,

Nature; and in some sort, with their eyes contemplated the Worke-man of all the World. But of the state of mans Soule, and the Immortalitie thereof, sundrie sectes haue in their Writings, left sundrie opinions.

Some say, that Soules are Mortall, and die togeather with their bodyes. Some doe say, that they are Immortall, and alwaies remaine in a fixed stabilitie. *Heraclitus* affirmed, mans Soule to be a Vapour; *Thales*, a Moisture; *Empedacles*, Blood; for hee taught, that the Soule is Blood infused in the Heart. *Diogenes* and *Anaximenes*, Ayre. The *Stoikes*, whereof *Zeno* and *Chrysippus* are the chiefe, do say, it is a Fire. *Democritus* affirmed the Soule to be made by a certaine chancing course of certaine light and round matter. *Aristoxenus*, an Harmonie: *Aristophanes*, a due proportion of qualities. The *Saducees* (so called of *Sadoc*,) denying both Honours and Punishments; and vniuersally both Spirit and Angell, doe impudently say, that mens Soules are Mortall, and die togeather with their Bodyes. The *Epicures* also affirming the Soule

Soule to be Mortall, doe place the chiefest Good, in Pleasures. For *Epicurus*, who, (as it pleaseth the greatest men) did moderately vse Hearbes and Apples, & such meane Meate, was afterward, by those that came after, being a beastly and filthy companie, reproched with infamie; for his sottish vnbridled Schollers, fell into voluptuousnesse, and counted themselves to be most happie, with the vse thereof. All these, and many other moe, in the reckoning vp of whom, it is not profitable for vs for to stay, thought mans Soule to be Mortall. Whom *Plinne* seemeth to fauour, when he sayeth in his second Booke of his Naturall Historie. that God cannot giue men Eternitie, nor call againe the Dead. And also many *Romaines*, (renowned both for fame and learning,) for *Valerius* in his seconde Booke of the Immortalitie of the Soule, seemeth to mocke the *Frenchmen*; when he saith, That old custome of the Frenchmen commeth to my remembrance, who, as it is written, tooke lend Money that it might be payde them againe in Hell; because they were certainly perswaded,  
that

that the Soules be immortall. Fooles are they to thinke, that they there, weare long Garments; as *Pithagoras* beleueed them to weare Cloakes. Moreouer *Cesar*, and *Cato* (as *Salust* witnesseth,) plainly said, that mens Soules were Mortall: and many others also; of whom it is not necessarie to speake particularly. Against whom it is sayd in the second Chapter of the Booke of *Wisedome*, The vngodly say, (as they falsely imagine with themselves,) our life is short and tedious; and in the death of a man there is no recouerie; neither was any knowne that returned from the Graue: For wee are borne at all aduenture, and we shall be hereafter as though we had neuer been; for the Breath is a Smoake in our Nostrels, and the Wordes as a Sparke raised out of our Heartes: which being extinguished, the Body is turned into Ashes, and the Spirit vanisheth as the soft Ayre: Our life shall passe away as the trace of a Cloude, and come to naught as the Mist that is driuen away with the beames of the Sunne, and cast downe with the heate thereof: Our name also shalbe forgotten in time,  
and

and no man shall haue our workes in remembrance : for our time is as a Shadow that passeth away ; and after our ende, there is no returning : For it is fast sealed, so that no man commeth againe . Come therefore, and let vs enioy the pleasures that are present, and let vs chearefully vse the creatures as in youth, &c. Then it followeth at the. 21. verse. Such things doe they imagine, and goe astray ; for their owne wickednesse hath blinded them. And they doe not vnderstand the mysterie of God, neither hope for the reward of righteousness, nor can discern the honour of the Soules that are faultlesse . And in the third Chapter : The Soules of the righteous, are in the hand of God, & no torment shall touch them: In the sight of the vnwise, they appeared to die, and their ende was thought grieuous ; and their departing from vs, destruction : but they are in peace. And though they suffer paine before men, yet is their hope full of immortalitie &c.

There are also others, of euery sect and nation, as well Poets as Philosophers, in witte, learning, fame, and glorie, more excellent

cellent then the former, who speaking more rightly of the state of the Soule, haue taught, that the Soules of men are not dissolued togeather with their bodies; but are immortall, or rewarded with eternitie: For *Hermas* talking in his Dialogues with *Asclepius*, about the eternall Word, confesseth, that the Soules of men are immortall; and that the Euill are punished, and the Good eternally rewarded. Goeto, sayth he, Wee must now reason of the Mortall, and Immortall way or manner: The feare of death, vexes and trouble many, being ignorant of the true way. And a litle after; When the Soule shall depart from the Body, then shall the tryall of his merite passe into the power of the great Iudge: and hee, when he shall see it to be iust, shall permit it to abide in places fit for it: But if it be vnrighteous, it shall be throwne downe into the great deepe, and condemned to the stormes & whyrlewinds of the Ayre, and the Water; and be snatched vp betwixt the Heauen and the Earth, and be heere and there tossed, haled, and turmoyled in eternall paines.

But

But in this, is eternitie hurtfull vnto the Soule, that by the immortall sentence, it is tyed to eternall punishment. And thy Graunfather *Esculapius*, O *Aclepius*, saith hee, the first finder out of Phisicke, to whom is consecrated a Temple vpon a Mountaine of *Lybea*, about the shore of *Cocodrilli*, a man of a very godly life; is gone backe againe into Heauen.

The *Pharisees* also and the *Essies* doe say, that the Iudgement of God shall come, and that the Soules of men be immortall. *Iosephus* in his second Booke of the Warres of the *Jewes*, sayth this: It is a confirmed opinion amongst vs, that our Bodies are corruptible, and that the matter of them, is not perpetuall; but our Soules alwayes remaine immortall: And when they be losed from their carnall bondes, as though they were deliuered, or set free from a long seruitude; so doe they forthwith reioyce, and are caryed vp on high. The *Pharisees* also beleueed the same: which two sectes, were best allowed of among the *Jewes*, as the same *Iosephus* affirmeth.

And of the *Essies* being put to torments,  
the

the same *Iosephus* sayeth: They smiling in the midst of punishings, and laughing those to scorne that eschewed torments, did constantly yeeld vp their Soules with a certaine hilaritie, as though they should at length receiue thē againe: And what is meant by that in the Sentences of the *Greekes*, that assure them that remaine content with good things, that they shall liue beyond the Ocean, where is promised vnto them a full fruition of the chiefest Ioyes? For there verily, (say they,) is the Region which is aggrauated neither with Raine, Cold, Heate, nor any Maladies; but the Ocean orient and gentle blowing *Zephirus* is there very pleasant. But for euill soules, they choose and appoint stormy and wintry places, which are full of wailings, schrikings, and howlings, of paines intollerable, whose continuance is euerlasting, and world without end. According to this same intelligence, the *Greekes* haue faigned, that for those whom they call *Heros*. i. noble and halfe Gods; *Semidijs*, are sequestered the Islands of the blessed, but for the Soules of the wicked, Hell is destined, wherein  
also



also they faigne, that there is tormented certaine *Sysiphos*, *Tantalus*, *Ixions*, and *Licias*: For the Greeke say, that *Heroi*, noble and well deserving Soules, indued with immortalitie, dwell vp very high in the Ayre; whereof *Isidore* sayeth: *Heroas dicuntur a Junone traxisse nomen. Grece enim Inno a herba appellatur, &c.* 1. *Heroas* are sayd to haue drawne their name from *Juno*; for in the Greeke tongue, *Inno* is called an Herbe, and therefore I know not what Sonne of hers according to the Fable of the *Greekes*, was called *Heros*, which Fable hath a mysticall signification, because the Ayre is deputed to *Juno*; where in they will haue *Heroas* to dwell: for when the Poet *Virgill* described the *Elysian* Fieldes, where they thinke the soules of the blessed Saintes doe dwell, hee did not onely set downe that those do dwell there, that haue been able to come thither by their owne merites; but addeth also, & sayth: Those also that by deserving, haue made others mindful of them; that is to say, who haue so deserved, that by their deservings, they haue made others mindfull of them. Moreouer, as

concerning the *Greekes*, Histories doe make mention of two kindes of Philosophers: One, *Italike* of that part which in times past was called *Magna Græcia*: The other, *Ionicke*, of that part which is now called *Græcia*. The Prince & chiefe of the *Italike* kind, was *Pythagoras*; of whom they say, that Philosophie first tooke the name; who was of such authoritie among the Auncients, that by a preiudiciall opinion, he couered and ouer-came all others sentence, and was sufficient enough for the confirmation of euery sentence whatsoever, if so be any thing was taught, to be that that he said. For writings doe testifie, that *Ferecides* the *Sirian* sayd, first, that the mindes of men are sempiternall; who was indeed an auncient man in the time that *Oenens* raigned: which opinion, his Disciple *Pythagoras* most greatly confirmed; who in the time that *Tarquinius superbus* raigned, came into that part of *Italie* which was called *Magna Græcia*; wherein the name of the *Pythagoreans* flourished with such authoritie, that a long time after, no others seemed learned,

Of

Of the *Ionicke* kind, *Thales Miletus* was the Prince : a man very notably well learned and wise, and therefore so much the more admirable to his Schollers, because he was able by the knowledge of *Astrologie*, to foreshew the Eclipses of the Sunne and Moone. To whom succeeded *Anaximander*, who left his Scholar *Anaximenes*, the Maister of *Anaxagoras* and *Dyogenes*. After *Anaxagoras*, succeeded *Archelaus* his Scholar : After *Socrates* arose, who by the Oracle of *Apollo*, was iudged the wisest of all men, and left very many followers of his Philosophie; whose studie was chiefly conuersant in the disceptation & reasoning of Morall questions. After him, followed *Plato*, who, as *Apuleius* testifieth, was first called *Aristotle* : but afterward, because of the largenes of his breast, he was named *Plato* : who was endued with such an excellencie of Philosophie and finenesse of Manners, that as it were, sitting in the throne of Wisedome, seemed, by a certaine receiued authoritie to beare rule ouer all Philosophers, both those that were before him, and those that

were after him. Afterwarde arose his Disciple *Aristotle*; a man verily of great Witte and Eloquence, who farre excelling many; succeeded *Plato* in the office of teaching: for this man shined vnto men as the Morning starre, and enlightened the world with manifold preceptes, and sundry beames of Philosophie: and the mist as it were, being wiped away from the eyes, repayred the mindes of men, that the trueth for euer might be continued among them. After the death of *Plato*, there succeeded also in the Schoole, which is called *Accademia*, *Pescippus* his sisters *Sonne*, and *Zenocrates*: and for this cause, both they themselves, and also their successours, were called *Academicus*, whom it pleased rather to follow *Plato* then *Aristotle*, who instituted the sect of the *Peripateticus*, because that he was accustomed to dispute walking: amongst whom was ennobled *Plotinus*, *Porphyrus*, and *Apuleius Madauer*, and also many other; of whom it is not deedfull for vs now to speake in singularity.

All those therefore, whom with others,

thers, we doe see not vnworthily renowned for their fame, learning, and glorie, haue sayd, that the Soules of men doe obtaine the state of immortalitie: which sentence *Varro*, *Seneca*, *Salustius*, *Tullius*, *Boetius*, and *Macrobius*, doe approoue. Hereof *Tullius* in his Prologue *Super seminum Scipionis*, sayeth; *Omnibus qui patriam seruauerunt auxeruntq; certum in calum de-fructum esse locum, ubi beati euo sempiterno fruuntur*. First, that for all those that haue saued and enlarged their Country, there is a certaine place appoynted in Heauen, where the blessed enjoy euerlasting life. Moreouer, the Poets *Virgil* and *Ouid*, thought the very same: For, in the fifth Booke of *Metamorphosis Ouid* sayth:

*Morte carent anima, semperq; relicta  
Sede nouis domibus, viuunt habitantq; recepta.*

That is to say:

From death are free the Soules of men,  
and are immortall all:

Which when their roomes they do forsake  
and Corps doth dead downe fall:

Then habitations new they haue,  
receiued by Ioues decrees,

Wherein he will for euermore,

their dwelling place shall be.

All also, that thinke that Gods are made of men, or that men are translated to the fellowship of the Gods, haue thought the same. Did not *Mercurius Trismegistus* speaking of *Esculapius*, *Hermes*, and *Osiris*, how they were deified and made Gods, say; The Idoles that you euery where worshippe, were first of *Egyptians* called, Holy liuing creatures, and their Soules worshipped throughout all Cities, to whom they were dedicated while they were aliue? so that they are gouerned by their lawes, and named by their names, and in a manner all Sectes and Nations are *Atlanticks*, as *Libians*, *Egyptians*, *Franchmen*, *Romaines*, *Spaniards*, *Perseans*, *Chaldies*. Did not the great King *Cyrus* (as *Tally* doth witnes) say vnto his Sonnes when he lay on his death-bed: Doe not thinke, o my sonnes, that when I shall depart from you, I shall neuer be againe, or be none at all? for al the while that I haue been with you, you neuer did see my Minde or Soule: you saw nothing but this Body that I beare: belieue therefore that I am, and shalbe, although

although you shall not see mee.

Moreouer, *Galaiffa* the *Mahomet*, and the auncient elders of the *Mahometts*, according to the traditions of their Law, doe beleue and preach, that the dead shall rise againe, and shall eate & drinke delicate thinges, and shall haue many faire Women, which they shall embrace and vse at their pleasure: For *Marcus* declaring the conditions of the East Countries, sayth, that the *Tartarians* doe so impudently deceiue themselves, that if a Young man and a Mayde do die vnmarr'd, they cause them to be espowf'd and that very solemnly, before they be buried; that so in the life to come, they may more freely enioy their pleasures.

Touching *Aristotle* what he thought of the immortalitie of the soule, many had rather doubt with the subtile Doct'or, then rashly to define: seeing that amongst those things that are read of him, whether they be those thinges that hee wrote him selfe, or those thinges that others say that he spake, his opinion can not easily be found out: for almost in all places of his doctrine, hee seemeth to

fauour the immortalitie of the Soule: For in his second Booke of the Soule, after the definition of the Soule, putting a difference betweene the partes of the Soule, he sayth, that there are certaine partes that are not separable from their Matters, or the thinges whereof they be made, or receiue the name: and some are separable; as, *Nauta a Nauj*, The Har-  
 riner from the Ship, *Vt rationalis anima a ratione*: and therefore hee concludeth, that it is separable from other thinges, as that which is perpetual, from that which is corruptible. And in the third Booke of the Soule, putting a difference betweene *Sensus* and *Intellectus*, the Sense, and the Understanding, hee saith: *Excellens sensibile corrumpit sensum, excellens autem intelligibile non corrumpit intellectum*:  
 1 The excellent sensible thing, corrupteth the Sense; but the excellent intelligible, corrupteth not the Understanding. Also, in the first Booke, where the translation that *Auarroys* expoundeth, the Vnderstanding doth seeme to bee a certaine substance, which is made indeed, and is not corrupted. And in his Booke, *De*



*Animalibus*, the Philosopher enquireth, whether all Soules doe come foorth of their bodies? and hee answearing, saith: That it is not possible for corporall Soules to come foorth of the bodies. It therefore remayneth (sayth hee) that it is the Vnderstanding that cometh foorth, and only is diuine. And he in his twelfth of *Metaphysicks*, ca. 8. sayth: The moueing causes as they were made before it, so doe they come foorth of it. And in the Booke of the death of *Aristotle*, it is written, that he, lying on his death-bed comforting his schollars concerning the feare of death, said vnto them. *Et vos, vt quid turbatis et de morte timetis? qua est via et inaccessus animæ recedentis a corpore, et ad comprehendendum gradus diuinos, et coniungendum se animabus sapientibus et letis:* 1. And you, why are you troubled, and are afraid of death? which is the gate & entring in of the soule departing from the body, to comprehend the heauenly wayes or degrees, & to ioyne it selfe to the soules that are wise and ioyfull. After whose death, his schollers praied for him, saying.

*Deus*

*Deus qui recolligit animas Philosophorum, recolligat animam tuam, et reponat eam in thesauris suis.* 1. The God that gathereth together the Soules of the Philosophers, gather thy Soule, and lay it vp in his treasures. And *Libro secundo posteriorum*, he reciteth *Pythagoras* saying, That God doth thunder and sounde as one that threatneth, that those that are in *Tartarus*, or in Hell, may be afraid. And in the 4. Booke of his *Ethicks*, hee sayth: Although they sinne, yet they suffer whatsoever punishment is layd vpon them; because they say, that immortalitie is life euerlasting: for the passion of life seemeth immortalitie. &c.

On the contrarie part, *Aristotle* doth sometime seeme to be against the immortalitie of the Soule: for in his *Predicaments* he sayth: *Corrupto animali, corrumpitur scientia, non autem scibile, scientia autem non est anima, ex quo videtur sequi animam interire cum corpore:* 1. The liuing creature being corrupted, the science or knowledge is also corrupted; not the thing that may be knowne, for the science is not the Soule, whereof it seemeth to follow, that the

the Soule doth die with the Body. And in his Booke *De longitudine et breuitate vite*, Of the length & shortnes of life, hee sayth; The liuing creatures being corrupted, the science is also corrupted, and likewise the healthfulnesse; and therefore who of these shall reason for the Soule: for if it be not of Nature, but as science in the Soule, so also shall the Soule be in the Body. And of the same another corruption, besides the corruption wherewith the corruption is corrupted with the Body: therefore it must needes be, that it hath communion with y<sup>e</sup> body. And in the third, *De anima: Non reminiscimur post mortem eorum qui in vita sciuimus*: We haue no remembrance againe of thē after, whom we knew, while they were alīue. And in the third Booke of *Ethikes*: *Terribilissimum autem mors, terminus enim. &c.* Death is a most terrible and fearefull thing: for it is the tearme or end. And there seemeth thencefoorth to be vnto the dead, neither good nor euill. And *Septimo Metaph.* hee determineth of the Intention, that, *Omnes partes quæ possunt manere seperata a toto, sunt elementa; hoc est, partes materiales*: All

All partes that may remaine, being se-  
 perated from the whole, are Elementes;  
 that is to say, partes Materiall. And *Primo*  
*de Calo*, he seemeth to hold it for vnpoſsi-  
 ble, against *Plato*, *Quod aliquid sit facti m-*  
*perpetuū et incorruptibile, et hoc de mundo. &c.*  
 That any thing can be made perpetuall  
 and vncorruptible: And this is proued  
 of the world by two reasons; which I  
 omit for breuities sake. And *Quinto phi-*  
*sico*, he sayth: *Cuius est principium, eius est*  
*finis*: As is the beginning of a thing, so is  
 the end of it. Out of which sayinges, it  
 seemed to *Scotus*, and to many others al-  
 so, that *Aristotle* was alwayes doubtfull  
 of the immortalitie of the Soule, yea euen  
 vnto the day of his death. And he see-  
 meth sometimes to come nearer the one  
 part then the other; and sometimes to a-  
 gree to that, hee seemed before to con-  
 demne; accordingly as the matter where-  
 of hee entreated, was more consonant to  
 the one part, rather then the other. Yet  
 notwithstanding, by *Scotus* leaue, in the  
 foresaid sentence, he seemeth to mee, not  
 to differ frō his maister *Plato* in this mat-  
 ter: and herein my witnesse is *Bessarion*,  
 the

the Cardinall of *Nicea*, in that which he wrote in the defence of *Plato*; and *Cicero* also, whose testimonie amongst all men, is most of authoritie, sayth in the first *Insculan* question: *Post multorum Philosophorum de animi quidditate recitatas opiniones, Aristoteles longe omnibus Platonem semper excipio, &c.* After the recited opinions of many Philosophers touching questionings of the Soule, Aristotle is farre aboue all: but I alwayes except *Plato*, a man very excellent both for witte and wisdom, and diligence, seeing hee embracing, receiuing, and allowing those foure knowne kindes, thought that there was also a fifth Nature: The minde is equall for to cogitate, and to prouide, to speake and to teach, and to inuent somewhat, and to remember so many seuerall thinges; to loue, to hate, to couet, to feare: these thinges, and such as be like vnto them, are not to be found in any one of these foure kindes, and therefore he thinketh there is a fifth nature, that is without name, and so hee calleth the Minde it selfe, *ἡ ἀνόητος Ενδελcia, quasi quandam*

*continuata[m] motionem et perennem:*  
As it were a certaine continued and euer-  
lasting motion.

And speaking also of the sentences of  
the philosophers, which we haue put in  
the first place, hee sayth: *His omnibus*  
*sententijs, nihil post mortem pertinere ad*  
*quonquam potest;* By all these sentences,  
nothing can belong to any man after death.  
But of the sentence of *Aristotle* and *Plato*,  
he sayth afterward: *Reliquorum senten-*  
*tia spem afferunt, posse animos cum e cor-*  
*poribus exceſſerant in calum quasi in do-*  
*micilium suum peruenire:* The sentences  
of others doe bring hope, that soules after  
they be departed forth of their bodies,  
doe come vnto heauen, as to their owne  
proper dwelling place. Seeing then, that  
*Aristotle* supposeth that the Soule is not  
of the nature of the Elementes, as *Cicero*  
sayth; & also *Saint Augustine* in the 22.  
Booke *De ciuitate dei*, but of that fifth na-  
ture, whereof he will haue heauen also to  
be made: It seemeth contrarily, that as it  
is thought that Heauen is incorruptible  
and eternall; so also our Soules are in-  
cor-

corruptible and immortall; for either of them may very well be prooued, with the same arguments that the other is: for euen as Heauen hath the nature of no Element; and neither heauie neither light, neither hath any contrarie: it followeth then, that the Minde and Soule it selfe, like as Heauen can neither be generated and bred, neither corrupted and brought to naught.

Seeing then it is thus, that he thinketh an infinite multitude of thinges seperated, a thing impossible, hee might haue confessed with *Pythagoras* and *Plato*, beleeuing that the Soule doth flit forth of one body into another: for so had I rather haue him to thinke, then to belecue with wicked *Auaroys*, who would haue but one onely Soule, and that to be common to and amongst all men. And that same fellow *Auaroys*, although hee concluded with his Maister, that the Soule is immortall and eternall; yet in his second Comentarie ypon the third Booke *De anima*, he playeth *Ambidexter*, and holdeth on both sides.

The vnderstanding which is called  
natu-

---

Naturall, as we haue sayd, doth not happen, that sometime it vnderstandeth, and sometimes not, vnlesse in the respect of the forme of Imaginations, existing in euery *Individuum*, or thing that can not be deuided: But in respect of the *Species*, kind, or sort, it alwayes vnderstandeth, vnlesse humane kind doe fayle; which is impossible. Yet notwithstanding, in this, he soulely erreth, not only against sayth, but also against Philosophie, in that hee put all mens Soules into one Soule, making them all but one Soule, and would not that every man should haue a seuerall Soule: For he setteth downe three false and erroneous things, hauing no likelihood of trueth, but altogether strange from the minde and meaning of euery one of the Philosophers. The first thing is, that the reasonable Soule, is not *Actus primus hominis*, &c. the first act of man, or mans substaunciall forme, giuing vnto him, to be, name, and reason, whereby man is, *Hoc aliquid*, This something; but a substance, seperated, and a thing outwardly like vnto this. For hee setteth downe the vnderstanding to be possible,   
seperate,



separate; which he calleth, the pure materiall power in the kind of thinges that are intelligible. Secondly, he concludeth, that such vnderstanding, doth not come vnto man, *a principio sui esse*, from the beginning of his being, but then onely, when he is of yeares of discretion; for then is it in some sort coupled vnto him, and continued, so that by it, he is able to vnderstand. Therefore when he saith in the Fifth, that it is continued in a Boy in his childhoode, and afterward in the 36. Now we haue found the manner how this vnderstanding is continued in a Child, and seeke the cause in the beginning: But he setteth downe the manner of the continuance, when man by imagined intentions doth concurre with the agent vnderstanding, to cause the intention in the materiall vnderstanding: so that to cause vnderstandings in act, hee calleth *Abstrahere*, to draw away: but to receiue vnderstandings possible, hee calleth, *Intelligere hominis*.

Thirdly, hee concludeth, that all men haue but one vnderstanding. Against these thinges, it is first argued on this

C. wise.

wise. *Anima est actus primus corporis organici physici, igitur anima est forma substantialis hominis*: 1. The Soule is the first act of the naturall organically body; therefore the Soule is the Substantiall forme of man. The antecedent is plaine: for the Philosopher in the second of the Soule, affirmeth, the Soule to be a Substaunce, and not an Accident. And afterwarde deuideth the substaunce into matter and forme, and compounde; and shewing that it is neither matter, nor compound; concludeth, that it is Forme, or the first Act of the bodie. &c. Neither is it auailable to say, that the Philosopher setteth downe a common definition of the Soule, but speaketh conditionally, saying. But if we must say that there is some common thing in euerie Soule; it shall verily be that first Act of a naturall instrumentall body. And that it is so, it is very plaine: for in the third Chapter, he saith: But of the vnderstanding, nothing is yet manifest, but it seemeth to be another kind of Soule. And then straight after that clause, the Philosopher saith. *Vniuersaliter dictum est, quid sit anima: Nec haue*

haue vniuersally declared what the Soule is. And an other Booke hath: *Iam diximus quid est anima vniuersaliter*. And in the Chapter following, he saith. *Sicut figura est una communis definitio, conueniens omni speciei figura: sic et anima oportet esse unam definitionem conuenientem cuiuslibet partium eius*: As there is one common definition of a Figure, agreeing vnto euery seuerall Figure; so also should there be one definition of y<sup>e</sup> Soule, agreeing to all the partes thereof. Amongst which, he expressly nameth the Vnderstanding: And therevnto he addeth, that such a definition is that which he hath giuen; to witte, that it is, *Primus actus*. &c.

Neither is the seconde Allegation of any force; because the Philosopher when he saith: *De intellectu autē nihil adhuc manifestum est*: As concerning the Vnderstanding, there is yet nothing manifest: referreth that Word, to a doubtfull premiss; to witte, whether euery one of the partes of the Soule be separable, as it seemeth to the man that doth consider it. Secondly, it is euident, that the Soule is, *Forma substantialis hominis*: the substantiall forme

of man. Out of the twelfth of the *Meta.* in the Chapter beginning, *Momentis autem causa superius allegata*: where the Philosopher putteth a difference betweene the formall causes, and the efficient causes. Also, so it should follow, that a child, before that naturall vnderstanding were coupled vnto him by the *species* of imagination, should not be a man neither endued with reason, and should *in specie* differ from an other man, and also from him selfe the elder he waxeth.

Neither is the solution of *Auerroys* any thing anailable, that man is taken *dupliciter*, in a double maner: one way, for the essence, by it selfe onely, compounded of the bodie, as it were the matter and the soule together, as it were of the specifying forme thereof; which is sometime called of the Doctors, *Ratio particularis*, the particular Reason: Sometime of the Philosopher, *Intellectus*.

After an other maner; Man is taken for a certaine Substaunce compounded of Man, *Primo modo*, after the first maner; and the Soule intellectuall, or the naturall Vnderstanding: and so man is, *per se unum*,  
one

one by him selfe. After the first maner, a Child is not *Homo*, Man; of the same kind with himselfe when he is old, nor with other men. After the second maner, hee is not Man, neither endued with reason, *Nisi potentia*, but in power. Contrarily it should follow, that a Child should not be endued with Reason; neither Men inwardly reasonable: which is absurde. Also, Man vnderstandeth not, *seipso prima*, not by himselfe first: therefore by his substantial forme. The Antecedent is wel knowne, by experience: the Consequent is plaine, because the proper operation agreeing to any thing compounded, cannot be competent vnto it selfe *per materiam*, by matter: therefore by the former, is the Soule the substantial forme of man. This is confirmed, because then by no operation of an Animall brute creature, it could be conuincd, that the sensitiue Soule should be the forme therof, giuing vnto it *esse*, to bee; but the Aduersarie might say, that it giueth it *operari et non esse*, to worke, and not to bee. Adde herevnto, that it is an expresse determination of the Church, in *Clemen. Extra de sum-*

*matri, et fide Catholica.* Against the second, that the proper bodies, and all thinges shall returne againe vnto the same. But such a continuation is not intelligible, but faigned, vaine, and vnprofitable: Because that by such continuance, man neither after the first maner, nor yet after the second, could vnderstand. Otherwise the painted Wall, or the thing wrought on the Wall, & offred to the sight, should see; because the colour that is on the Wall doth cause the vision, and the sight receiueth it.

Against the third: It should follow, that contraries should be together in the same thing; for it is plaine, that in the vnderstanding of one man, is Assent and Inassent: and in the vnderstanding of another, in the respect of the same, is Dissent & Intent. And of that thing whereof one man hath Science, another hath onely Opinion, and an other Ignorance. Also according to this, we should hardly vnderstand nothing, but that whereof the Phantasie should cause Intention: But this is false; as experience doth proue, by the actes aswell of the Vnderstand-

standing, as of the Will; and by many others. For the notice or knowledge Intuitive, is knowne by beholding or intuitively, & is cause of the Notice reflexed.

But of the immortall state of the soule after death, the foresaid Philosophers are seuered among themselves; for some let downe, that the soules when they doe depart forth of the bodyes, do straightway enter into the bodyes of Bealties, correspondent vnto their Merites: As for example; the Soules of Princes, into Lions; of Souldiers, into Bores; of others, into Swine; of some, into Wolues; of others, into Birdes and Apes, &c. Neither in these, doth the paine and deiection cease, vntill they had put on formes agreeable to those of the wild outrageous Beastes: Whereof it came to passe, (as *Ambrose* saith, in his Booke *de bono mortis*;) that some said, that the chiefest good, or *summum bonum*, of the great Philosophers, doth consist in this, that their Soules, after their death, doe enter into Apes or Birdes. Others there haue been, that said and affirmed, that they doe change their sexe or kind, and doe turne

vnto the infirmitie of Womans nature. Others will, that they goe into strange humaine bodyes : as that fabulous Historie of the *Greekes* doth witnesse : for it sheweth, that *Menelaus*, after that *Euphorbus* was ouercome, laide vp his Buckler in the Temple of *Inno*; which *Panthoides* tooke away : whereof they said, that the Soule of *Euphorbus* was entred into *Panthoides*, and that he was *Euphorbus* himselfe; whereof *Ouid*. maketh mention in his fifth Booke of *Metamorphosis*.

*Ipsē ego nam memini Troiani tempore belli,  
Panthoides Euphorbus eram cui pectore  
Hesi in aduerso grauis hasta minoris Atreidæ.*

That is to say :

For I my selfe remember well,  
in time of Troian Warre,  
Panthoides Euphorbus was  
my selfe, and deepe and farre  
A mighty speare did pearce my breast  
which dead did downe me throw:  
Atreus mightie younger sonne,  
did strike this deadly blow.

And to speake nothing of the rest of the Philosophers, *Plato* had the best iudgement, what becommeth of Men,  
if



if notwithstanding (saith he,) they lead their liues righteously and holily, then so soone as the Soules are deliuered from their bodyes, they are receiued into the bosome of the Gods themselves: But they being vnmindfull of supernall thinges, doe refuse them as things connexed, and doe againe begin to be willing to enter into their bodyes againe. For speaking of which out of *Plato* his doctrine, *Virgill* is very greatly commended: Therefore hee thought, that the Soules of mortall men, were alwayes able to abide in their bodyes; but through the necessitie of death, must needes be dissolued: And that they are not able neither to endure perpetually without their bodyes; but thought, that by enterchangeable courses, the liuing became dead, and the dead become liuing indefinitely and for euermore. But in this, doe Wise-men differ from others; that straight-way after death, they are carried vnto the Stars; & that euery one resteth very long in that Starre that is agreeable or meete for him: and at length, forgetfull of his old miseries, and ouercommmed with desire of ha-  
uing

uing his body, returneth againe to the labours and sorrowes of mortall men. Therefore by a most hard condition doth *Plato* make the Soules of men, yea euen of the wisest, to be happie and blessed. Vnto whom are not such bodies distributed, as with which they may liue alwayes and immortally; neither without them can endure in eternall puritie, but doe sometime, though not immediatly, yet at the length, desire to returne vnto the bodies: And so indefinitely doe by course, returne againe into diuers bodies, vntill the great yeare, in the which they shall haue againe their owne bodies, and all thinges shall come againe vnto their first estate. And those that haue ledde a foolish life, hee thought, should come vnto bodies due to their desertes, whether of Men or of Beastes: and so long to liue miserably in them, vntill they be scoured from their filthinesse, and their errorrs moderated, be redacted vnto the rule of reason and temperance; and so at length, deserue to come vnto the honour of their first estate. But *Porphyrus* doth not onely remooue from mens  
Soules

Soules the bodies of Beastes, but also will haue the Soules of Wise-men so to be deliuered from the bonds of the bodie, that fleeing vtterly from euerie bodie, are kept blessed with the Father for euermore.

It is a foolish thing to speake of that life which cannot be most blessed, vnlesse there may be a most sure certaintie of the felicitie of it: and for the blessed Soules to desire the blot of corruptible Bodies, and to returne backe againe vnto them; as though there needed a great Purgation, and an iniquination and defiling to be required.

Truely the sentence of *Porphyrius* is to be preferred before theirs, that will euermore haue a changing of blessednesse & miserie: Yet notwithstanding, he will haue the soules of wicked men, to go into other humane bodies, that they might be purged in them: And then when they be purged, without any returning to their old miseries, hee placeth them in eternall felicitie: For it shamed *Porphyrius* to say, that the Soules of men are posted backe againe into beastiall bodies.

If

If *Plato* and *Porphyrus* had agreed betweene themselves, I belecue that they also should haue seene that it is a consequent, that Soules doe returne to their Bodies, and should receiue such thinges, as whereby they might liue blessedly and immortally: Because according to *Plato*, the holy Soules also, shall returne to humane bodies: According to *Porphyrus*, they shall returne to the euils of this world. *Porphyrus* therefore may say with *Plato*, they shall returne vnto bodies: and *Plato* with *Porphyrus*, they shall not returne to euill ones. Therefore that the Soules may be blessed, euerie body must not be eschewed; but a body proper and incorruptible, must be receiued; wherein they may more conueniently reioyce, then waile and lament in any that is corruptible: So shall there be in them no direfull wretchednesse and calamitie; which *Virgill* concludeth out of *Plato*, when he saith:

*Rursus et incipiant in corpore velle reuerti.*

That is to say: (minde,  
And loe they now begin, to haue a willing  
For to returne so corpes againe.

So,

So, I say, they shall not haue a desire to returne to other bodies, seeing they shall haue bodies eternally with them, into the which they shall couet to returne. It is therefore a more honest thing to beleeue that which the Saintes and holy Angels haue shewed, which the Prophets haue spoken by the instinct of the holy Ghost, which the Messengers of Christ our sauour haue preached, which the blessed Apostles haue taught and written; to witte; That there shall be a Resurrection of our mortall Bodies: or, that mens Soules shall once returne vnto their owne proper Bodies, and those immortall. There now remaineth for vs, so far-forth as the Lord shall vouchsafe to helpe vs, godlily and humbly, according to our small Talent, to shew, or to perswade the Immortalitie of mans Soule, or the reasonable Soule, whereby we haue sense, moue, and vnderstande. And this will we doe so much the more humbly, as we doe suppose it the harder to be done: for there is scarcely any trueth more obscure, & out of humaine strength, or the principles of naturall Philo-

Philosophie more difficile to be perswaded; which certainly ought to be counted a worke hard and wonderfull. Seeing that it is the greatest thing that may be for the minde it selfe, to see and know the minde it selfe: For as the corporall eye doth easily see other things, but cannot see it selfe; so our Minde doth not so easily, contemplate, or looke vpon it selfe, as it doth other things: For verily this force (as *Cicero* saith in the first *Tusculan question*) hath that Precept of *Apollo*, *In quo mouet se quisq; non car*: 1. *Where in euery one mooueth, let him know himselfe*. For I doe not belecue, that he gaue that Precept, to the end to haue vs to know our members, or stature, figure, or shape, but that wee should beholde the puritie and dignitie of our minde. To know this therefore, cannot be any otherwise, but diuine and strait. This Precept giuen of the GOD, could not belong to any sharpe and cruell minde. Euerie one therefore, that is not content with the perswasions, and probable and demonstratiue reasons, in this obscure, difficile and hard matter, which exceedeth, passeth,

seth, or goeth beyonde all mans witte ;  
hee (I say) is worthy to be despised, and  
to be left vnto him selfe in the vaine in-  
quisition of such like reasons : For the  
hard thinges of our Fayth, ought rather  
to be considered by the Oracles of the  
Fathers, then discussed by the vnder-  
standing. For often times humaine sense,  
while it seeketh the reasons of certaine  
thinges, & can not finde it, doth drowne  
it selfe in the gulse of Desperation : And  
when it seeketh to finde out by reason,  
the force of the Immortalitie of the  
Soule, it falleth (for the most part) into  
the bottomlesse pitte of Desperation.  
Therefore least through rashnesse and  
temeritie, wee should deserue to be re-  
buked about the foresayd doubt, we will  
(God willing) assay to reason and dis-  
pute in three Conclusions, according to  
the sentence and iudgement of the aun-  
cient Fathers.

*The*

## The first Conclusion.

**A**Lthough the Immortalitie of the reasonable Soule cannot be proved, neither demonstrated by effectually and euident reason; yet by probable reasons it may apparently be perswaded both to the faythfull and to the vnfaythfull. The first part is plaine; for *Augustine* in 3. *de Trin.* speaking of the life Mortall and Immortal, saith: *Hac utrum careat humana natura, nec parua est questio; humanis quippe argumentationibus hanc inuenire conantes, vix pauci magno praediti ingenio, vacantes ocio, doctrinisq; subtilissimis eruditi, ad indagandum solius animae immortalitatem peruenire potuerunt.* That is to say: Neither is it a smal question, whether humaine nature doth want this or no: for because that they that goe about to finde out this by humaine argumentations, scarcely a few endued with good wittes, hauing sufficient leasure, and learned in most subtile doctrines, could attaine to the searching out of the Immortalitie of the Soule onely. By reason thus: We cannot



not naturally know the reasonable Soule in it selfe, neither intuitiue nor abstractiue, by a perfect and distinct knowledge: therefore we can not evidently and by effectual reason, conclude the Immortalitie thereof, which naturally and necessarily doe follow it. The Antecedent is cleare, of the intuitiue: of the Abstractiue it is plaine; because such a knowledge naturally gotten, doth presuppose the intuitiue knowledge touching the same thing. Secondly thus; euery thing demonstrated of the subiect, is first and more according to knowledge, spoken or predicated of that thing by which it is demonstrated, then of the subiect wherein it is demonstrated & shewed for to bee. But it is not naturally, neither evidently knowne vnto vs, that Immortalitie is first and more according to knowledge, spoken of any other thing then of the reasonable Soule: Or that proposition wherein Immortalitie is spoken of another, is not to vs former or more known then this proposition; The Soule is Immortall. The Maior is plaine, because the demonstration is of things

D.

for-

former more, knowne, and the causes of the conclusion. It is confirmed, because this Conclusion, *Anima rationalis est disciplinabilis*: **The reasonable Soule is disciplinable**: Although it be euident and knowne by experience, yet it is not demonstrable: therefore neither this Conclusion; The Soule is Immortall, because it is neither euident nor knowne by experience, is demonstrable. The Antecedent is plaine; because that Proposition is immediate, then the which there is not another that is former, and principall to conclude this, *Homo est disciplinabilis*, **Man is disciplinable**: For I doe not beleue, that the Cause can be giuen why the Soule is Disciplinable or Immortall; but that of it owne nature it is such.

For the perswading of the second part of the Conclusion, we haue excerpt three reasons out of *Cicero* his first *Tusculan Question*, and out of *Caesar* the elder. The first, he draweth from (as it were) a naturall and in-bred opinion of all men; but especially of old auncients. The second Argument he draweth from the hope and expectation of prudent and good

good Men. The third, he fetcheth from the nigh similitude and likenesse of our Mindes vnto GOD: Afterward we will induce other familiar Reasons. The first Reason that must testifie this trueth, is Antiquitie: which the further it was gone from the birth, and difference of progenie, the better peradventure it did behold those things that were true: Therefore (sayth he) it is sure, that old men haue a sense and feeling in death; and that man is not so blotted out by the departure out of this life, that he should vtterly perish. And this to be so, may be vnderstood by the Ceremonies vsed at the Sepulchres, Graues, and Buriall of the dead; where is vsed such Rites towards them, as if they were still indued with most excellent Wits. Neither would they haue worshipped with so great regard, nor vsed so deuout Religion, vnlesse it had cleaued to their minds, that Death could not destroy all things; but is as it were the Guide, Captaine, & Leader of worthy Men and Women, that doe goe from hence into Heauen, and change this fraile, brittle, miserable,

*cuncta faciunt, quo futura secula bene de se existimant: 1.* Wee see that it cometh to passe by nature, that euery stouthfull slug-gard, taketh no care what opinion shall hereafter be had of him: But wise and good men, doe all thinges whereby the ages to come, may thinke well of them. Whereby, I doe coniecture, that his meaning is, that they that be dead, haue some sense, feeling, or knowledge of our matters, or the thinges that we doe. This Reason, *Cato* the elder following, doth thus reason in *Cicero* his Booke *De Senectute*. *Nemo unquam mihi Scipio, persuadebit aut parem tuum, &c.* There shall neuer any man perswade mee; *Scipio*, that either your Father *Paulus*, or your two Graundfathers *Paulus* and *Affricanus*; or that *Affricanus* Father, or his Uncle, or many other excellent men; whom now it is not needfull to reckon by, did endeuour so great thinges, which might belong to memorie of their posteritie, vnllesse they did see very well in their minds, that the posteritie should pertaine vnto them: Or doe you thinke (that I may glorie somewhat of my selfe, as it is the  
maner

maner of old men to doe,) that I would  
 haue taken vpon mee so great labours both  
 night and day, at home and in warre, if I  
 were perswaded that my glozie should end  
 with my life: Had it not been a great deale  
 better for mee to haue spent my time in  
 ease and quietnesse, without any labour  
 and contention? This speach (Cicero hand-  
 ling more largely in the first *Tusculan*  
*question*, sayth. *Quæ natura in homi-*  
*num genere melior, quam eorum, qui se*  
*naos ad homines inuandos, tutandos,*  
*conseruandos arbitrantur, etiam vsq; ad*  
*mortem fortiter sustinendam. Quis au-*  
*tem sapiens sine spe immortalitatis se of-*  
*ferret ad mortem? Quid enim impru-*  
*dentius, quam sine vlllo premio, se et vita*  
*et virtute propria priuare? Cum aut serui-*  
*tutis aut egestatis labores, &c.* 1. What  
 Nature in Mankind can be better, then  
 theirs, that thinke them-selues to be bozne  
 vnto this end, to the intent that they may  
 helpe, defend, and preserue men, yea euen  
 vnto the abyding of the bitter brutes of  
 dicesfull death. But what wise-man wil of-  
 fer himselte vnto death, without y hope of  
 immor-

and wretched life, for a life permanent, everlasting, blessed, and ioyfull. From which opinion it is sprung, that many (whose names it is not now needfull to reckon vp or rehearse) are, for their good life and virtuous behaviour, while they liued heere in this world amongst men, counted after their death, amongst the number of the Gods. This same may hereof be vnderstood, that all men haue a care, that these thinges should be after their death; to witte, Propagation of Name, Procreation of Children, Adoption of Sonnes; and fulfilling of Testaments; with many other thinges. It is a most great Argument amongst the Philosophers, Why wee ought to beleue that there is Gods; although there be no Nation so sauage and outrageous, whose minde is not indued with opinion of Gods. If any one would haue this Reason reduced, and brought vnto that strait forme of Logicke wherein it shall haue lesse force, they shall summarily haue it thus: All men, and especially those old ones, who as they seeme to haue excelled vs in stature of body, so also in excellen-

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cie of witte; because they found out all good Artes, (which was an hard thing to doe) iudged by nature, or were naturally inclined to iudge, that the Soules of men be Immortall: Therefore the Soules of men are Immortall. The Antecedent plainly appeareth to be true, of the diligence that all men vse about their Sepulchres or Graues, about the propagation of their name, fame, and glorie; about the generation of Children, adoption of Sonnes, & of many other things, which men would not doe, vnlesse they were naturally enclined to iudge, that after they be departed out of this life, there belongeth something vnto them, wherevnto they haue a naturall appetite.

The second Reason is, because that *Plato* (whose authoritie is of such force with *Cicero*, that he counteth him worthis to be beleeued in what he saith, although he shew no reason why,) writing vnto *Dionysius* in that Epistle that beginneth, *Audui ex Archidomo*, doth perswade, saying; *Natura fieri videmus, ut ignauissimus quisq; nihil curet, qua sit de eo futura opinio. Sapientes autem et boni cuncta*



cuncta faciunt, quo futura secula bene de se existimant: 1. Wee see that it commeth to passe by nature, that euery flourishfull flug-gard, taketh no care what opinion shall hereafter be had of him: But wise and good men, doe all thinges whereby the ages to come, may thinke well of them. Whereby, I doe coniecture, that his meaning is, that they that be dead, haue some sense, feeling, or knowledge of our matters, or the thinges that we doe. This Reason, Cato the elder following, doth thus reason in Cicero his Booke *De Senectute*. *Nemo unquam mihi Scipio, persuasit aut patrem tuum, &c.* There shall neuer any man perswade mee; Scipio, that either your Father Paulus, or your two Graundfathers Paulus and Affricanus; or that Affricanus Father, or his Uncle, or many other excellent men; whom now it is not needfull to reckon vpon, did endeavour so great thinges, which might belong to memorie of their posteritie, vnllesse they did see very well in their minds, that the posteritie should pertaine vnto them: Or doe you thinke (that I may glorie somewhat of my selfe, as it is the  
maner



maner of old men to doe,) that I would  
 haue taken vpon mee so great labours both  
 night and day, at home and in warre, if I  
 were perswaded that my glorie should end  
 with my life: Had it not been a great deale  
 better for mee to haue spent my time in  
 ease and quietnesse, without any labour  
 and contention? This speach (Cicero hand-  
 ling more largely in the first *Tusculan*  
*question*, sayth. *Qua natura in homi-*  
*num genere melior, quam eorum, qui se*  
*naos ad homines iuuandos, tutandos,*  
*conseruandos arbitrantur, etiam vsq; ad*  
*mortem fortiter sustinendam. Quis au-*  
*tem sapiens sine spe immortalitatis se of-*  
*ferret ad mortem? Quid enim impru-*  
*dentius, quam sine vilo premio, se et vita*  
*et virtute propria priuare? Cum aut serui-*  
*tutis aut egestatis labores, &c.* 1. What  
 Nature in Mankind can be better, then  
 theirs, that thinke them-selues to be boync  
 vnto this end, to the intent that they may  
 helpe, defend, and preserue men, yea euen  
 vnto the abyding of the bitter brontes of  
 dreifull death. But what wise-man wil of-  
 fer himselte vnto death, without y hope of

immortalitie: for what part can a man play more unwisely, then without any reward, to deprive himselfe of life, and his owne proper vertue: when he might, with the rest of the Citizens, patiently abide the labours either of servitude, or of pouertie? Who will affirme, that Glorie doth profit the dead, if they haue no sense or feeling of it? What good can this glorie doe to those famous worthy men, so diligently & notably commended & described of Poets, if so be they doe know nothing of it? Whether is it our partes then, to condemne all those worthy men of foolishnesse, who haue valiantly suffeyned death for their Countrey; or to beleue that they looked for the immortalitie of their soules? whose mindes, sentence, and iudgement, to finde fault withall, or to reprehend, seemeth to come the nearest vnto temeritie or rashnesse. This Reason diffusedly handled, may be brought to forme, vnder a double maner. First, wise and good men, doe iudge and hope, that their Soules shall be immortall: therefore it is so. The Antecedent is very plaine: for otherwise they would not haue so endan-

dangered them-selues, nor willingly died, that their valiantnesse might be left to the memorie of posteritie, vnlesse they iudged that the posteritie did belong to them. The Consequent is plaine; because the diuinations and opinions of good men are seene, as well as of the wicked. The second, If the Soule were not immortall, no man (in his right minde) would offer himselfe to death for his Countrey, or the Commonweale; nor yet sustaine death for his Friendes. The Consequence doth not seeme false: For the Philosopher sayth in the ninth Booke of *Ethicks*, That euerie one ought to suffer for his friendes; yea & to die for them also, if need so required. The same he saith in the 3. Booke of *Ethicks*. The Consequence is plaine; because none (that is in his right wittes) ought by good reason, to deprive himselfe of the chiefest good, or without hope to get some good thing either in this present life, or in that which is to come. But if the Soule be mortall, then it doth by death, deprive it selfe of the chiefest good, yea of all good thinges, without any hope of reward.

ward. It may be thus confirmed: Death doth not profite of it selfe, or by it selfe, to the conseruation of the Common-weale, but is indeed against it: Therefore, if the Soule be mortall, and is not to be rewarded in time to come; then no wise man ought to stand to the trueth in the right of his Countrey, euen vnto death. The Antecedent is plaine, *Simile est de uno true, et multis*: What is the duetie of one Cittizen, is also the duetie of many. But it is a foolishnesse to say; that all Citizens ought to die for the conseruation of the Weale publicke, seeing that the Publicke weale is the life of the Citizens: For what profited them the pertinacie of the *Saguntines* vnto the safetie of the Common-weale? If the *Saguntines* would haue chosen the safetie of their Common-weale, they should either haue forsaken their Fayth, or else neuer haue made such Oth: But if they must needs keepe their Fayth, then must they needs loose their Common-weale; as it came to passe: Secondly, the Consequence is plaine. No man of sound reason, ought to susteyne a great euill, vnlesse it be to eschew

eschew a greater euill; or for the obtaining of a greater good, then that good is, whereof by such euill he is deprived; because that of two evils, the lesse alway is to be chose. But if the Soule be mortall, and after death haue no beeing; then no such good can be giuen, or be imagined.

Neither doth it auaille, that *Scorus* saith, alleadging the Philosopher in the ninth of the *Ethikes*, that hee that dyeth for his Countrey, giueth to himself great good, by exercising that great act of vertue. *Et hoc bono priuaret se, omnino vic:ose viueret:* We should depriue himselfe of that good thing (sayth *Scorus*.) and should liue victiously, or in reproch and defame. If the Soule be mortall, there can not the be vnto the dead, either good or euill, or sense: For what can either prayse, or fame, or glorie, profite the dead, if the dead know not of them? for after their death, they cannot giue vnto themselves for the said worke, either reward, ioy, or reioycing; for these are the affections of the minde.

Neither againe is that true, or by any meanes to be receiued as true, or for any colour of trueth, which the same *Scorus* sayth;

saith, that, *Potest dari cōmune bonum, propter quod debet se exponere morti: et totum bonū exponere destructioni simpliciter, etiamsi nesciat animā immortalem:* There may be giuen a common good, for whose sake euery one ought to offer himselfe to death: and what good soeuer he hath, to endanger it to destruction simply, although he can not tell whether the Soule be Immortall or no. Because it is not certaine whether the common good be alway rather to be chosen, then the particular and proper good. Yea, this is vniuersally true at no time, but then when the particular good is included in the common good: But where the common good includeth the particular good, who is there of sound iudgement, and in his right minde, that loueth the particular and proper good, more then the common. For the Philosopher saith in the 8. *Eth. Amabile quidem bonū cuiq; &c.* Euery one loueth his owne good: therefore by good reason, euery one loueth his owne, better thē an other mans. And 9. *Eth. Amabilia ad alterū mensurantur, ex his quæ sunt ad seipsum:* Louely things are measured vnto another, by those things which

which a man loueth him selfe.

The third Reason (because I studie to be short :) The Soule of man, according to the most excellent operations, is like vnto God : And therefore of some it is beleeued, to haue a diuine nature. But of men of our Religion, it is called, The Image of God : Therefore it is to be esteemed like vnto him in immortalitie. The Antecedent is plaine, and very well knowne a confessed trueth amongst all. The Consequence is prooued out of Plato, alleadged by *Eusebius Præparatiōis Euangelicæ, lib. 11. cap. 14.* where are recited these wordes of *Porphyrus*, handling this Reason. *Firmam certamq; rationem cum Plato putauit, quæ a similitudine aliquorum vim accepit. Nam si Deo immortalis similis est anima, quomodo etiam ipsa sicut exemplar suum immortalis non erit ?* Plato thinketh that to be a firme and sure Reason, which taketh force from the similitude of some thinges : for if the Soule be like to God that is Immortall; how shall not then it selfe be Immortall, like as the exemplar : I passe ouer the rest. Which Reason (as the same *Eusebius* saith) is drawne

out



out of *Moses*, who first taught that the Soule is Immortal; because it is the Image of God: yea, hee affirmeth, that assuredly it is the Image of God. Whom the Wise-man following in the 2. Chapter of the Booke of *Wisdom*, doth most briefly touch the same Reason, saying, *Deus creauit hominem inestimabilem, ad imaginem similitudinis sue fecit illum*: 1. God created Man inestimable, or without corruption; and made him after the Image of his owne likenesse. This Reason also *Salust* toucheth in the beginning of his Booke of *Catlines* Conspiracie, where he affirmeth, *Animum nobis cum dijs communem, et virtutem claram, et eternam*: That we haue a minde common with the Gods, and a cleare vertue, and eternall. Which Sentence, in the beginning of the Warre of *Iugurtha*, hee vseth againe. *Ingenij egregia facinora figuri et anima, immortalia sunt: id est*, The worthy works of the Elite, like as the Soule, are Immortall. Which also may thus be perswaded. These Affects to will, to vnderstand, to remember, to loue, to hate,



hate, wherein the Soules haue conueniencie with God and Angels; may both bee, and be exercised without the body: therefore it is not repugnant to the Soule, both to bee, & to liue without the body. The Antecedent is well knowne; and the Consequent is plaine: because the Accident is not more abstract then the Substaunce, from which it is sayd to flow. Seeing then we doe prooue in our selues, that the Soule existing in the bodie, doth know many thinges, which can not fall vnder our sense; and that without the mediation or vsing the meanes of the body: (for wee prooue or finde by experience, that it knoweth the relations following Nature, and insensible relations of reason: wee finde by experience, that it assenteth to the complections without possibilitie of contradicting, or erring, & many other things:) seeing therefore (I say) that these Actes haue no conueniencie, neither can agree to other formes and thinges corruptible, it is most like and agreeable to reason, that these Actes are sufficient to prooue, that the Soule is immortall. Moreouer,  
the

the Immortalitie of the Soule, is prooued by certaine reasons of the Schoole Doctors. First: In whom there is power and virtue alwayes, *Proficere, to profite*: in the same also, there is power and virtue alwayes to bee. Seeing that the subsistence of the Accident cannot be naturally without the Essence of the subiect. But in the Soule there is alway power and virtue, *proficere, to profite*: therefore there is in the Soule, power and virtue alwayes to bee. The Minor is euident, by the saying of a certaine Wise man, who sayth. *Cum consummauerit homo, tunc incipit*: 1. When man shall make his ending, then is his beginning. And in an other place. *Multitudinem ingressus sapientia quis intellexit?* Who hath euer knowne the multitude of Wisdomes entrie? Which speach seemeth to haue this sense, that by the profecting and increasing of Wisdome, the entrance in vnto her is multiplied; because he seemeth more and more to enter in vnto her, that more and more profecteth in her. This Exposition is helped by the speach of the Prophet that saith to his Soule: *Post me ingredi non se habet*:

*ceſabis* : Thou ſhalt not ceaſe to enter in after mee. The Anſwere of *Plato* doth alſo further it: For he being asked, when a man can haue profited ſo much in Philoſophie, that there can remaine nothing for him to know more; or when he can haue learned ſo much, that there can be nothing left for him to learne? Hee answered. *Hoc ſolum ſcio, quod neſcio* : 1. This onely I know, that I know not. As if hee ſhould haue ſayd, *Solum, cognoſco ignorantiam meam* : 1. I know onely mine ignorance. This I thus confirme. The perfections and diſpoſitions that the reaſonable Soule can acquire or get, are not limitted; therefore the life of the reaſonable Soule, or the exiſtence thereof, is not limitted; and ſo by conſequence, it muſt needes be Immortall. The Antecedent is plaine; becauſe the Soule cannot know ſo many things, but it may know more. The Conſequence is plaine; becauſe it is vnpoſſible for the virtue and power of euerie ſubieſt, to be of thoſe diſpoſitions and perfections from the which the ſubieſt is naturally prohibited: For this mortall life cannot ſuffice

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naturally for the getting or participating of infinite perfections, seeing that euery one of them requireth time.

A second Reason is this: If the Soule should be corrupted, and so mortall, it should be either through the action of the contrarie; or else through the corruption of the subiect. But it is not corrupted by meanes of the action of the contrarie; because it hath no contraries. Neither can it be corrupted, by reason of the corruption of the subiect: because nothing is corrupted in that, wherein it consisteth by it owne perfection: For these are contrarie mutations; to witte, of Corruption, and Perfection. But the Perfection of the Soule, consisteth in a certaine abstraction from the Body: for the Body waxing old in men, living moderately and temperately, the Soule is perfected, according to the science and knowledge thereof, and according to the virtues thereof. According to the science and knowledge; because in ancient old men, is Wisedome; and in much time, is Prudence. According to the Virtues; because such men, are temperate.

perate, neither give place to wicked Concupiscence, nor haue any great difficultie in a det. But young men, haue wicked Concupiscences, and are delighted therein: neither can they refraine them, without great difficultie. This Argument is confirmed by a double Reason. The first is this: That when the Body is weakened, or some Organ thereof hath receiued some hurt, the Soule is more fortified thereby, and made more stronger and virtuous in the other senses and powers, as though it were vnto them a more inward supply of those thinges that seeme to be taken away by the defect of the members: Therefore, when the Body dieth, the Soule doth not die. The Antecedent is knowne to be true, by experience: for a blind man is more sharpe & quicke in hearing and in vnderstanding, and in other senses, then hee that is well sighted. Whereof *Guilermus Parisiensis* sayth; That a certaine Blinde man was so cunning, and had so much profited in experience, that he could infallibly tell onely by the touching, handling, feeling, or cropping, any peece of

Monie of his owne Country coyne, though there were nener so many and sundry sortes of them. And a certaine blind Boy in the fourteenth yeare of his age, learned all liberall Artes, knew and vnderstood all the sacred Scriptures, and taught them, and wrote most largely and amply vpon them; as is mentioned in the *Tripurue Historie*.

The second Confirmation is thus. As is the whole Body to the whole Soule, so are the partes of the Body, to the parts of the Soule. But whē one part, or some Organ of the Body is corrupted, there is no part of the Soule corrupted, nor hurt, nor suffereth in it selfe; but remayneth sound and perfect: Therefore when the Body dyeth, the Soule doth not die. The Antecedent is plaine by the Philosopher: *Si senex haberet oculum iuuenis, videret ut iuuenis, &c.* If an old man should haue the eye of a young man, hee should see as a young man: therefore when part of the Body is hurt, the Soule is not hurt in it selfe, although it be deprived of the act. For when our Sauour Christ restored sight vnto the blind, he gaue not, nor con-

conferred vnto the Soule any strength or actiuitie; but onely repaired the hurt; or indisposition of the Organ. Also the reasonable Soule; by how much more it vnderstandeth and knoweth thinges intelligible, by so much more perfect is it made, and more disposed to vnderstand. But the Soules of all mortall men, by how much more they feele and exercise their operations, by so much more are they weakened, & made vnfit for the exercising of their operations. Experience doth teach both these, to be true: and so doth the Philosopher also, where hee saith. *Excellens sensibile corrumpit sensum; excellens autem intelligibile non corrumpit intellectum*: 1. The excellent sensible thing corrupteth the sense: but the excellent intelligible thing doth not corrupt the vnderstanding. Therefore there is another kind of the Soule, from that which is corruptible; and so by consequence, it must needes be Immortall.

Moreover, the formes or Soules, which all men iudge, or do thinke to be corruptible, & to be of themselves wholly corrupted, and the corruption of the whole



terbas is the corruption of the part, are corrupted as the part is corrupted: because they are extended, having part without part, and are greater in a great body, and lesser in a lesse body. This *Scotus* doth very notably deduct in the fourth Booke; That in Nutrition, is required a new forme; and in the Diminution there floweth not onely the matter, but also the thing compounded of the matter and the forme: Therefore the Nutrition or Nourishing, is called a certaine Generatiō. And it is very manifest, that in Nutrition, there are more partes of the matter in the whole, then was before; or else the new part of the matter is in the whole without forme: which is not to be graunted neither vnder the whole forme, because so it is extended, having part without part; or else vnder a new forme, and so we haue our purpose: or else vnder part of the forme that was before; and then euen that, leaueth off to perfect part of the matter, which before it perfected: and so one and the same part of the materiall forme, shall flit from one part of the matter vnto



*The Soule is immortall.*

to an other part, which is inconuenient:  
or that part of the forme, being the same  
it was before, doth in like maner perfect  
part of the matter that it did before; and  
this part of the matter, now new: And  
so it shall together perfect two per-  
fectable thinges; either whereof, is fully  
matchable to it selfe. But the reasonable  
Soule, is not extended or stretched out;  
neither greater in a greater body, or lesser  
in a lesser Body: but it is whole in the  
whole Body, and wholly or altogether  
indiuisible in euery part: therefore it is  
an other kind from the corruptible  
formes, and mortall Soules.

It is a thing well knowne, that all men  
doe desire blessednesse; and that it is the  
end of good men. It is also knowne by  
reason, that blessednesse cannot be o-  
therwise, then sempiternall. Therefore  
it is well knowne, that Man is ordained  
to some everlasting perfection; which  
prooueth, that the Soule is Immortall.  
The Mindr doth Saint *Augustine* prooue,  
*1304 Trinitap. 8. Si beata vita beatorum de-*  
*ternat. &c.* It shal be the blessed life doe so:  
like the blessed man, hee bring thereunto

either willing, or not willing, or neither of them: If not willing, how is it a blessed life; which is so in the Will, as it cannot be in the Power: If willing, how could that life be blessed, which he that had it, would not haue it verily and indeed: But if neither, Then such a life, cannot in any wise be blessed, in such a case, when he that it maketh blessed, is a stranger from the loue thereof. This may in this wise be confirmed. Mans Soule is made to be partaker of blessednesse, to receiue it and enioy it. For this is certaine, truly prooued by the clamor of euery Appetite naturall: Therefore the Soule is made to receiue either eternall and perpetuall blessednesse, or else temporall. If the first, then the Soule is Immortall, and at the length shall be perpetually blessed. Now the second cannot be; because like as sorrow commeth of those thinges which happen vnto vs against our willes: even so doth it of those thinges that depart from vs against our willes. But blessednesse, if we should be vnwilling vnto it, should perish, and become no blessednesse at all: for how can we be blessed  
against

against our willes? And so blessednesse perishing, our Soules, by a consequent, should haue in them selues a feare and grieve, and be alwaies sorrowfull: whereby it should follow, that they should be miserable.

Also, in euery well ordered ciuill gouernement, there are appointed rewards, to prouoke men to the doing of good; and punishmentes, to sound the retreat from vices. But in the whole gouernement of Mankind, good and virtuous men are not sufficiently rewarded; nor euill and naughtie men sufficiently punished: yea, they cannot sufficiently be rewarded, nor punished; the one, by reason of Gods Promise; the other, because of his Iustice. Therefore there is another life, in the which shall be giuen to euery one according as his workes shall be. For no man could say, that the virtuous be rewarded with the pleasures which Epicures enioy, and wherewithall they are delighted. Neither can it be said, that the goods of Fortune (as they call them) can sufficiently reward the virtuous; seeing that for the most part, we see the euill  
men

men flow in riches, delightes, prosperitie, and all pleasures that their heartes can desire. On the contrarie part, the Virtuous doe often want these pleasures and delightes, and are excruciated with many sundry sharpe showers of Aduersitie. What then shall be given vnto the iust man, that hath abstayned from delightes, euen vnto the day of his death, and sustayneth sorrowes, pouertie, aduersitie, and tribulations?

Moreouer, the worke of Virtue is better, incomparably then the goods of Fortune. And as *Aristotle* witnesseth, Honor and Fame, and chiefly of those things which are outward goods: hence he sayth, *Maxime grauitur quisq; fert suo honore priuatus?* (as wee vse to say in our English,) Who is so woe begone, as first a man, and then none? But Honor is not a meete or worthy reward for Virtue: as the same *Aristotle* sayth in the seauenth Booke of *Ethikes*. *Virtuti perfecta non vniq; dignus honor:* Honor is no worthy reward for perfect Virtue. Neither is it auailable to say, That the Virtuous are sufficiently rewarded with essentiall good:

goodnelle, that inseparably followeth a good Act. And that the Euill are punished with the paine that inseparably accompanieth an euill Acte: which the Doctors call, *Pannum derelictam*, Punishment left off; and not Punishment inflicted. Of which *Augustine* sayth, in his Booke of *Confessions*: Thou hast commanded Lord, and so it is, that euery sinner is a punishment to himselfe. Of the which good, (as forme say) the Philosopher speaketh in the 9. Booke of *methe*, saying: That euery one that dieth for his friends, doth purchase to himselfe the greatest good that may be. Moreover, a lesse delectation, for the most part, doth follow a greater operation; and peradventure none at all; as of the operations of Fortitude. Whereof it is that the Philosopher sayth, in the third Booke of *Ethikes*, That in all *Artes*, a man can not be occupied with delight; Neither is it of force to say, that mans felicitie doth consist in Sciences speculative; or in the operations of Wisedome, and in the knowledge of most high causes: And so by a consequent, by such like operations

ons of Wisedome, a man should sufficiently be rewarded in this life: As the Philosopher and *Auerrohis* doe seeme to say. For the Cōmentator vpon the first Booke of *Physicks*, sayth: That it is proper to a man concerning his last perfection to be perfect according to the Sciences speculatiue. And this Disposition is vnto him his vtmost felicitie: And that heauenly life consisteth in this Science; because that for Felicitie, a man ought to be good and perfect. But perfection, according to the Sciences speculatiue, doth not make a man absolutely neither good, nor the best: for many in such things, may be perfect, which are vn honest and vicious. A man vn honest and full of vices, may be very skilfull and perfect in speculatiue Sciences: for the disposition to felicitie, is made better by virtues Morall, Heroicall, and Diuine. Whereof the Philosopher sayth in the 2. Booke of *Ethicks*, That it is a very meere beastlines to say, that we can be better, then by virtues Heroicall & Diuine. Euen as *Homer* faigned, that *Priamus* sayd of *Hector*; That because he was so very good, he seemed

med not to be the sonne of a mortall man, but of a God. Wherefore if it be so, as they say; that Gods be made of men, because of the notable excellencie of their Virtues; then such like habite shall be opposite to beastlinesse. And in the 10. Booke of *Ethicks*, the Philosopher doth teach; That a man must so frame his workes and his life, that all be directed to this end, to witte, to get felicitie. Vpon which, *Auerrois* sayth; If God haue a care of Men, as it is beleued, and as it is meete he should; he reioyceth of the better, and is delighted in those that doe well; and it is meete and a worthy thing, that he doe well vnto, and reward those that loue him more then others, or all thinges in the world, and honour them, and visit them often, euen as it is the disposition of one friend with another: therefore must wee doe our endeauour to become good. This is thus confirmed. First, That then those men that giue themselves to Speculation, or doe practise and exercise themselves in Speculative sciences, howsoeuer they liued mortally and deformedly, Virtuous should not be reputed blessed and happy,

happy, nor rewarded for their Merites. Secondly; If so be that God haue a care of Men, it is meete and most agreeable to reason; that his delight concerning men, shou'd be of that thing, which is the best in them, and which is most knowne vnto him, and most nigh and agreeable vnto him; that is to say, which is most like vnto God; which is, to liue virtuously, according to the vnderstanding: And also, that he doe well vnto, and reward those that doe loue him: And bestow benefites on those, that for his sake doe cast away, contemne, and neglect worldly wealth, and delightfull pleasures, and patiently sustaine and suffer Aduersitie, and willingly abide all Miseries, euen vnto the day of their death. But he cannot sufficiently reward them in this life: therefore the Soule is Immortall. The Minor is plaine; Because man is euen vnto death, vexed with Miseries, Pouertie, and Aduersities. The Maior is manifest, by the Philosopher, in the tenth Booke of *Ethicks*, saying; *Secundum intellectum autem operans, et bene operans, &c.* Hee that worketh according



ding to the vnderstanding, and careth for it, doth seeme to be the best of all disposed, and to loue God most: for if the Gods haue a certaine care of humaine thinges, as they seeme to haue; it shall then be most agreeable to reason, that the Gods themselves doe reioyce and delight in that thing which is the best and the nighest of kinne vnto them, &c. Also it is thus confirmed: Because, if the Soule should be Mortall, and there should be no life after this; then infinite euils should remaine vnpunished, and good deedes should not be rewarded: Which doth seeme derogatorie to the equitie of Iustice, and to the comlinesse and fairenesse of humaine ciuill gouernement. For what paine, punishment, and miserie, doth heere happen vnto those euill men, who being giuen to delightes and pleasures, doe continually euen vnto their death, heape euils vpon euils? Who (I say) shall punish and take vengeance of those Kings and Princes, by whose decrees, commandement, power, and authoritie, Common-weales are tossed & turmoyled, shaken and spoyled, by so many plagues.

plagues, tormentes, vexations, violences, iniuries, and aduersities? Who shall in this life be sufficiently able to punish those most grievous finnes, that are done in secret, euill mindes, & inward affections? What punishment then, I pray you, and miserie, shall there be of these euils? Which if it be called the Priuation of blessednesse, then shall all be equally punished: which seemeth to be derogatorie to the equitie of Iustice. Therefore it seemeth most agreeable to reason, that there is a life of mans Soule after this; wherein euery one shall receiue worthily as he hath done in this life, whether it be good or euill.

Moreouer, if mans Soule should not liue after this life, in vaine then, and to no purpose should we serue God heere; seeing that in this life, the worshippe of God and Religion, is cruelly persecuted, tormented, afflicted, and cruciated: and then is there after this life, no reward for it. In this poynt, it were better for the Soule, and more profitable by much, altogether to denie God; and wholly to giue it selfe to euery vanitie & pleasure, then

then to liue holily and iustly, with so manie miseries, and to worship the Creator with due honouring and deuotion. Whereof the Apostle, in the first Epistle to the *Corinths* the fifteenth chapter saith: *If in this life onely, we hope in Christ, then are wee of all men most miserable.* For if God hath no regard of his Seruantes and Worshippers, where is his Power? seeing that neither in this life, (for this thing) he cannot be worse; neither in an other, better: seeing that after this, there is not another. But if he do not care, nor haue any regard, Where is his Wisedome & his Goodnesse? Wherefore he should seeme to be ignoraunt, not to know, or not to loue his louers and worshippers; if there be not another life after this: whereof the one destroyeth his Wisedome, the other his Goodnesse.

Out of these things aboue declared, is very easily enough disprooued the rash and erroneous opinion of *Auerrois*, putting humaine felicitie, to consist in the euery way and Actual coniunction or copulation with the Vnderstanding: And that Vnderstanding, he would haue

to be but one of all men, that all men haue but one vnderstanding; as we haue afore sayd. For he sayd, That man is then happie and sufficiently rewarded, when that Vnderstanding shall be euery way coupled vnto him. Which hee affirmed to be done, when a man shall actually haue all Vnderstandings speculatiue. But this is vnpossible; because that then there should be togeather in acte, infinitely infinite things in the Vnderstanding.

Moreouer, we finde by experience in our selues, that the Attention to one thing, doth draw backe againe the perfect Attention, about another thing. Seeing therefore the Vnderstanding is of a finite vertue, it shall neuer be able to be coupled perfectly and actually to all speculations. Who (I pray you) is found at all times, to be all one; the same in one thing, he was in another, skilfull alike in all things? Who so skilfull, that he can not be deceiued in any thing? Who is so perfect, that he is perfectly quieted in all things, and fully satisfied? Was not *Aristotle* deceiued in many things, and found

found ignoraunt in many thinges; as about the Eternitie of the World, and the Perpetuities of generation and corruption? and in very many other thinges also, he foully erred.

### The second Conclusion.

**F**Ayth seclused and set apart, in the light of naturall Reason, it is more agreeable to Reason, and more probable to affirme, that the reasonable Soule is Immortall, then to say, that it is Mortall: Or that the opinion of those Philosophers that auouch, that the Soule is Immortall, is more reasonable, and more probable: yea, Fayth being seclused and set aside, then the opposite or contrary thereof. First, it is very manifest, according to the Philosopher, that that is probable, which doth seeme to the most, euen chiefly to the wisest. But very many of the Philosophers, & those whom we see to be preferred aboue all others, of euery sect and nation, in fame, glory, & wisdom, haue verily thought,

the Soule to be Immortall. And but a few, and those of the meanest of the Philosophers, of no fame and reputation, haue said, That it is Mortall; as hath been shewed before: therefore the Soule is Immortall.

Hereof the Philosopher sayth, in the ninth Booke of *Ethicks*, that, *Opinionibus sapientum oportet acquiescere, habent enim fidem quandam*: 1. Wee ought for to rest and stay our selues in the Opinions of Wisemen: for they haue a certaine sayth. Whereof he also sayth: That the opinions of Wisemen doe sound together, &c. Also that Opinion is more reasonable and probable, whereunto there are more effectuell perswasions, or more dialecticall reasons. But for this Opinion, That the Soule is Immortall, there are more effectuell perswasions, and more Topical reasons, then for the contrarie opinion: Yea for that part, the reasons are most slender: neither haue they scarcely any shadow of probabilitie; for all the reasons wherewith they goe about to impugne the Immortalitie of the Soule, are founded in error, or on a false ground.

ground; as are these wherevnto all (for the most part) doe leane. If the Soule should be Immortall, it should follow, that all the Soules should be perpetually idle and deprived of their proper act. But this Reason is grounded on two thinges: whereof both are false and erroneous. The first is, that the Body being corrupted, cannot be repayred and brought againe to the same forme and maner that it was before. The second is, That the Soule cannot vnderstand but in the Body, & by the meanes of the Body: of which thinges at this present, it is not needfull to speake. Also, Reasons dialecticall, how effectuall or forceable soeuer they shall be; or multiplied out of the nature of them, or from the Empire or Godly affection of the Will, cannot cause but an opinion or assent, with a feare of the opposite. From the same feate, are Reasons bred with the empire of the Will, & the godly Affection thereof, to cause a greater assent in the kind of opinion: yea verily, sometimes sayth, or a firme Assent without feare of the opposite; whereof the Philosopher saith,

in the seauenth Booke of *Ethicks*, that, *Aliqui ita firmiter habent his de quibus habent opinionem, sicut alij his quibus habent scientiam*: 1. Some doe so firmly cleaue to the things whereof they haue opinion, as others doe to those things whereof they haue full knowledge or skill. And this proceedes of the empire and godly Affection of the Will: Whereof the Text thus lyeth: Some that doe hold Opinions, doe not doubt, but esteeme or thinke that they doe surely know that whereof they hold opinion, and doe nothing lesse belieue those that are of opinion, then others those that know. But euery one well disposed, is inclined, *Ad esse, et non ad non esse*. To bee, and not to not bee; to the affirmatiue, not negatiue; and is affected to alwayes to bee, if it be possible: therefore others being like, euery one well disposed is borne to haue a greater Assent, yea a firmer and a surer, that the Soule is Immortall, then of the opposite thereof.

Therefore it is more agreeable to reason, and more probable in the light of naturall reason to suppose, or to thinke, that



that the Soule is Immortall, then the opposite thereof. Whereof our *Cicero* thought it more safe & secure, to erre with those Philosophers that hold that the Soule is Immortal, then with those meane and base accounted on Philosophers, that doe affirme and hold of opinion, that the Soule is Mortall.

If the Soule be Mortall, then they that hold it to be Immortal, do not thereby get any detriment, losse, hinderance, or euill: neither can they be blamed in an other life, nor noted of ignorance. If it be Immortall, then they that hold it to be Mortall, are worthy in an other life, to be reprehended & laughed to scorne. Therefore it is more agreeable to reason in the light of naturall reason, to say, that the Soule is Immortall, then to say, that it is Mortall. For so saith *Cicero*: *Quod si in hoc erro quod animos hominū credebā immortales esse, libenter erro. Nec mihi hunc errorem quod delector dum uiuo extorqueri uolo. Sin mortuus ut quidam minuti Philosophi censent, nihil sentiam: Non vereor ne hunc errorem meum Philosophi mortui irrideant: If so be I doe erre in this, that I beleeued the Soules to*

be Immortall, I doe willingly erre: Neither while I live, will I be wrested away from this error wherein I am delighted: But when I am dead, as certaine meane Philosophers doe thinke, I shall feelee nothing; I doe not feare, least the dead Philosophers should scorné this my errour.

Therefore the foresayd Philosophers, of whom wee haue spoken aboue, not ouercome by euident reasons and demonstrations, but fully settled and grounded in the foresaid perswasions, and all other reasons probable; which for breuities sake I omit, haue concluded; That the Soule is Immortall. For the Philosophers in following Naturall reason, haue written and taught those things, which they haue not prooued euidently, neither by demonstratiue reason: but perswasiuely and dilectically. They also supposed, thought, and concluded, many thinges without any great prooffe, by mingling and conforming themselues to the opinions of the common people, and the sentences of the Philosophers that were before them. Whereof the Philosopher saith, *Secundo de calo, cap.* Of two hard

hard Questions (saith he,) it is to be tryed, which thing we should say, is the worthy thing. Reputing Promptitude to be imputed a poynt of shamefastnesse, rather then of bouldnesse. If any do stand on Philosophies part, and doth loue few sufficiencies of that thing whereof we haue very great doubtinges, whence few sufficiencies & perswasions vsually haue sufficed Philosophers, where they were not able to attaine to greater thinges: neither did they contradict the principles of Philosophie, or the opinions of their predecessours; wherein Philosophers on all sides rested, because of their probable probations, and sometime for the assertions of their formors; because of necessarie reason.

And in the same Chapter, *De alijs astris, dicunt Aegyptij et Babilonij, &c.* Of other Starres, doe speake the Egyptians and Babilonians, from whom wee haue many thinges that wee doe beleue of every one of those Starres: But in the sciences of Astrologie and Astronomie, haue flourished the sonnes of Seth, Noe, Abraham, Salomon, and the holy Fathers; which  
haue

haue taught Philosophers, of secrets Celestiall and Diuine : vnto the which they could not haue attained by humane strength and naturall reason. But *Iosephus* in the first Booke of the *Antiquities of the Iewes*, sayth : That *Seth*, when he came to that age, that could discern good thinges, gaue him selfe to the studie of Virtue; and when he was become an excellent man, he left his Sonnes to be followers of himselfe; they all being the Sonnes of a good Father, tarried in the same Land, liuing most happily without any vexation; and first found out the discipline and learning of thinges Celestiall, and the trimnesse of them. And least they should slide away from men, and vtterly perish, seeing they had learned of *Adam*, that there should be one extermination of all thinges by Fire, and an other by the power and force of Water; they made two Pillars, one of Brasse, and an other of Stone, and wrote therein what they had found out of Celestiall thinges, that they might leaue vnto men, the knowledge of Celestiall secrets.

And

And in the Secrets of Secrets, it is said; That the glorious GOD, hath ordained the meane and remedie to temper Humors, and preserve Health; and how to get many other thinges. And hath reuealed it to Prophets and Holy men, and others, whom he fore-chose and illustrated with the spirit of his Wisedome. Of these, the men that followed, had the beginning and originall of Philosophie; *Egyptians, Greekes, Latines*: from whom the latter haue drawne and written the principles of Artes and Sciences. And (sayth he to *Alexander*,) it is meete and worthy, that he know noble Phisicke, which is sayd to be a glory inestimable, and is called, The Treasure of Philosophers. I truely haue neuer truely or perfectly enough learned it: neither doe I know who it was that inuented it. Some affirme, that *Adam* was the inuention thereof. Some say that it was *Esculapius*, and *Hermogenes* the Phisition *Hirfos* and *Domasties*, and *Masildos* hebreues, and *Dioris*, and *Corus*, glorious Philosophers. Many say, that *Henoah* by a vision knew this secret: whom many will haue to be that

that great *Hermogenes* whom the *Greekes* do prayse, and to him commend all Science secret & celestially. Wherefore in the Prologue of the Books of *Hermes Mercurius Triplex Trismegistus*, it is thus sayd: We read in old Histories of *Diuines*, that there were Three Philosophers: whereof the first was *Enoch*, who is also called *Hermes*, and *Mercurie*. The second, *Noe*; who was called *Hermes*: for he (as *Albuniz* witnesseth) was a great Prophet, and first builded & peopled *Babylon* after the Flood, and instructed them in knowledge and learning. His sonne *Sem* also taught the *Babylonians* or *Caldeans*, and deliuered vnto them the science of the Starres. The third, was called *Hermes Mercurius Triplex*, because he was a King, a Philosopher, & a Prophet: hee flourished after the Flood, & with great equitie gouerned the Kingdome of *Egypt*, and clearly brightened *Astronomie*. And in the Booke of the Death of *Aristotle*, it is said; that, After *Noe*, was *Abraham* borne, who being wiser then all, did thorowly come to the great degree of Philosophie: for he knew that *Sol* and *Luna* had a first moouer,

moouer, and therefore he followed not the way of his Father, neither of his Kindred, that worshipped Idols: But (as *Josephus* witnesseth in his Booke of the *Antiquities of the Iewes*, ) hee preuayled to change & innouate that opinion, which then all had of God: for hee first presumed to pronounce God, one God to be the only Creator of all things: for he, according to the Histories of the *Caldeans*, taught the *Egyptians* Arithmeticke, and also Astronomie. These, and many other secrets, were planted in *Egipt*, which are knowne to haue come to the *Greekes*.

By the doctrines therefore of these Fathers, illuminated from Heauen, the Philosophers that came after, being informed, as it were strengthened by the Oracles of Prophets, haue conscribed many glorious Sciences, which they could not attaine vnto by the force of mans witte. Did not *Plato* goe into *Egipt* to learne Astrologie? And there (as it is thought of all for the most part) hee learned what great things soeuer were there had and taught. And chiefly these things which are knowne to be agreeing to our Fayth.

Not

Not that *Hieremias*, as some suppose, saw or read the Translation of the Seauentie: For *Plato* was borne almost an hundred yeares, from the time that *Jeremie* prophesied: Who seeing that he liued fourescore yeares and one; from the yeare of his death, to the translation of the seauentie Interpreters, are found threescore yeares: Wherefore *Jeremie* could neither see nor read the Translation of the holy Scriptures, seeing hee was dead so long before they were translated into the *Greeke* tongue. But because he was a man of a very sharpe witte, as the *Egyptians* are, hee so did learne the foresayd holy Scriptures by an Interpreter; as those thinges in *Timao*, which hee there wrote of the trueth of our Religion, doe witness. Out of *Egipt*, they say, that *Plato* came into *Italie*, and there learned all the doctrine of *Pythagoras*. But of the Immortalitie of mens Soules, hee did not onely perceiue and know the same that *Pythagoras* did, but also brought and added thereunto reasons, which they afore him (in a maner) did not. Whose Booke of the *Immortalitie of the Soule*; a worke most



most elegant, *Cato* the later (before hee flew himselfe) did twise read ouer, as *Plutarch* reporteth : which when hee had read, he so departed this life, that he reioyced that he was borne to the end to die; so great surely was the force and power of this Booke, to perswade the Immortalitie of mens mindes, that *Therebrotus* a certaine man of *Ambrosia*, when no aduersitie would befall him to end his life, he got him vp vpon a very high Wall, and cast himselfe into the Sea, after that he had read the foresayd Booke of *Plato*; of whom *Saint Augustine* in his first Booke, *De ciuitate Dei*, and the 22. chapter, writeth thus. *Therebrotus libro Platonis ubi de immortalitate anima disputauit se precipitem dedit e muro, ut sic ab ista vita migraret ad eandem quam credidit meliorem*.  
1. *Therebrotus*, when he had read ouer the Booke of *Plato*, where he hath disputed of the Immortalitie of the Soule, cast himselfe downe headlong from a Wall, that so he might flie away from this life, vnto that same which he beleueed to be better.

## The third Conclusion.

**B**Y vndoubted Fayth and Beliefe, it is to be holden, that the Soule of every man is Immortall: And first, it is manifest by the wordes of our Sauour Christ him selfe, in the Gospell.

*Mat. 10. vers. 28.*

28. Feare ye not them which kill the Body, but are not able to kill the Soule: but rather feare him which is able to destroy both Body and Soule in Hell.

*Mat. ca. 18. v. 9.*

9. It is better for thee to enter into Life halt, then hauing two feete, to be cast into Hell.

*Mar. 9. 43. 44.*

43. Wherefore, if thy Hand cause thee to offende, cut it off: it is better for thee to enter into Life maimed, then hauing two Handes, to goe into Hell, into Fire that neuer shalbe quenched.

44. Where the Worme dieth not, and the Fire neuer goeth out. &c.

*Mat. 25.*

31. When the Sonne of man commeth in

in his glory, and all the holy Angels with him: then shall he sit vpon the Throne of his glorie.

32. And before him shalbe gathered all Nations; and he shall separate them one from another, as the Shepheard separateth the Sheepe from the Goates.

33. And he shall set the Sheepe on his right hand, and the Goates on his left.

34. Then shall the King say to them on his right hand: Come ye blessed children of my Father, inherite the Kingdome prepared for you from the beginning of the world.

41. Then shall he say to them on his left hand: Depart from me yee cursed, into euerlasting Fire, which is prepared for the Deuill and his Angels.

*Iohn 10.*

My Sheepe heare my voyce, & I giue vnto them eternall life.

¶ Of these Places, I doe conclude, that the Soule is Immortall: because it liueth eternally, or is punished euerlastingly.

*In the Booke of Wisedome, cap. 3.*

1. The Soules of the Righteous, are in the hand of God: and no torment shall

G.

touch

touch them.

2 In the sight of the Vnwise, they appeare to die : and their end was thought grieuous.

3. And their departing from vs, Destruction ; but they are in peace.

4. And though they suffer paine before men : yet is their hope full of Immortalitie.

5. They are punished in few thinges, yet in many thinges shall they be rewarded : for God prooueth them, and findeth them meete for him.

6. He tryeth them as Gould in the furnace, and receiue them as a perfect fruit offering.

7. And in the time of their vision, they shall shine, and run through as the sparkles among the stubble.

8. They shall iudge the nations, and haue Dominion ouer the people, and their Lord shall raigne for euer.

*Ecclesiastes. 12.*

Because man shall goe to the house of his eternity. Also in the last iudgement, euerie man that is predestinate to saluation, shall rise againe to life euerlasting, with

with the same Bodyes they had heere,  
according to that saying of *Job*.

*Job. 19.*

25. I am sure that my Redeemer li-  
ueth, and that I shall rise againe out of  
the earth at the last day.

26. And though after my skinne,  
Wormes destroy this Body: yet shall I  
see God in my flesh.

27. Whom I my selfe shall see; yea,  
my selfe shall behold, and none other  
for me.

So that hereby it is very manifest and  
plaine, that all the Soules of men, shall  
every one of them take againe their  
owne proper Bodyes being become Im-  
mortall, or brought vnto the state of Im-  
mortalitie of the good and blessed.

*1. Thesal. 4.*

14. If we beleeue that Iesus is dead,  
and is risen: euen so them that sleepe in  
Iesus, will God bring with him.

16. For the Lord himselfe shall de-  
scend from Heauen with a shoute, and  
with the voyce of the Archangell, and  
with the Trouspe of God: and the dead  
in Christ shall rise first.

17. Then shall we which liue, and remaine, be caught vp with them also, in the Cloudes, to meeete the Lord in the Aire: and so shall wee euer be with the Lord.

*Rom. 6.*

5. If wee be dead with Christ to the similitude of his death, euen so shall we be to the similitude of his resurrection.

8. If we be dead with Christ, we beleeue that we also shall liue with him.

9. Knowing that Christ, being raysted from the death, dieth no more; death hath no more power ouer him.

*¶ Of all good and bad, is plaine in the  
Epistle to the Corinthians. 1. Cor. 15.*

51. Wee shall not all sleepe; but wee shalbe all changed.

52. In moment of time, by the last Trumpet: for the Trumpet shall blow, and the dead shall be raysted vp incorruptible, and we shall be changed.

53. For this corruptible, must put on incorruption: and this mortall, must put on immortalitie.

*The*

## The Conclusion.

**O**F these Authorities and Reasons, there may in the minde of euery faythfull man, that vndoubtedly beleueth the holy Scriptures, be bred a sufficient Fayth of the Immortalitie of the Soule, sufficient (I say) to saluation: yea, it doth not seeme possible, that those that are instructed in the foresayd Scriptures, should doubt of the Immortalitie of the Soule: For it doth not seeme naturally to be possible, that someone euidently Assent, that the Antecedent cannot be true, without the Consequent; and vndoubtedly Assent to the Antecedent, but he must vndoubtedly Assent to the Consequent, which he doth euidently know to be concluded and deducted out of the Antecedent. But the Reasons Topically, or Perswasions Probable, which we haue before set downe, to perswade the second part of the first Conclusion; although (as it is sayd) it be not of their nature, to breed nothing else but an Opinion or Assent with feare of the

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Opposite; (for Opinion is the accepti-  
on of one part of the Contradiction,  
with feare of the other : ) yet not with-  
standing, out of the empire of the Will,  
they may breed a firme and sure Assent,  
of the Immortalitie of the Soule, aboue  
Opinion, and beneath Science; by rea-  
son of the same euidence, and not adhe-  
rencie.

From hence may such perswasions or  
reasons be able manifoldly and sundry  
wayes, to profite and auayle the fayth of  
the faythfull, for they helpe our Fayth;  
for by them, in the vnfaythfull, is begun  
the Fayth of the Immortalitie of the  
Soule. By them, is the same Fayth pre-  
serued and strengthened against the Wic-  
ked, and Hereticke: By the same, is it  
sustayned and defended: thereby, are  
the simple (at the length) thoroughly  
moued and prouoked to true Fayth.  
Wherefore *Peter* commaundeth, To be  
readie prepared to render to euery one  
that asketh, a reason of the Fayth that is  
in vs. But the faythfull man, hauing such  
like reasons and perswasions, doth not  
leane to the first trueth and conclusion  
of

of Fayth, or that the Soule is Immortall principally for those same reasons, but rather doth assent to them, and vseth them, which doe consent to the first trueth, that it is well: as the Lord sayth by the *Samaritanes* that worshipped in the Mount: By whom are figured and signified the true beleeuers; who seeing *I E S V S* by Fayth, are called *Samaritanes*.

This is to humaine reason; *Now we doe not beleene because of thy saying, but because wee our selues haue seene and heard.*

Of these thinges, it most plainely and most euidently appeareth, how great thanks are to be giuen vnto the most high GOD, and Father of Mercies, and to our Lord and Sauour *Iesus Christ*, who hath most certainly assured, and fully perswaded his Faythfull ones, in these things, wherevnto the most Wittie, & the best Learned men that euer were in all the World, could not, by the light of Naturall reason, preuaile sufficiently to attaine: to witte, of the Last end of the reasonable Creature, of the Resurrection of the Dead, of the Immortalitie of the reasonable Soule, and of the perpetuall  
Eter-

Eternitie of the same. And this, hath that Almighty Lord & most merciful Father, so done in such sort; that now it is not lawfull for vs, neither is there any neede, to doubt in these thinges, or to flow out, or run any where else to seeke for props or stayes of our Fayth in these matters. Neither is it needfull from hence forward, & after this time of so great Grace reuealed to seeke, or put to new reasons or probable perswasions: because wee are most firmly holden, without feare of the opposite: or without any Ambigu- itie, to beleue that the Good & iust doe gloriously liue eternally with Christ. And that the Euill are tormented perpetually with the Diuell & his Angels: according to that in the fifth of *Iohn*. *And they that haue done euill, shall come forth vnto the resurrection of Iudgement: and they that haue done good, to the resurrection of Life;* Which God shall giue to them, which neuer change their Fayth from him. Which God graunt vnto vs, who is blessed for euer and euer. Amen.

FINIS.

Of the Immortalitie of the Soule,  
out of *Palingenius in Capricorne.*

**B**Ecause thou shalt beleene,  
I will declare to thee,  
By reason good, the state of Soule,  
Immortall for to bee.  
For if that God in better things,  
doth Cunning still expresse,  
As Wisdome telles, and as the good,  
and virtuous must confesse:  
Then doubtlesse must we iudge he gaue,  
the Soules no time to die,  
Since better farre it is for them  
to liue continually.  
Then with the flesh to be extinct,  
and feele a full decay:  
Which thus I prooue. If death do take  
from vs the Soule away,  
If that we have no other life,  
but in this body heere:  
Then God may be accounted ill,  
and shall vniust appeare.  
For thousands euerie day wee see,  
that flourish prosperously,

In Ritches, Substance and Renounce,  
in Raignes and Empires hie,  
Yet idle Lubbers, naught, vnlearn'd,  
that sinne at libertie,  
And run the race of all their life  
in great prosperitie.  
On th'other side we may behold,  
the iust opprest to bee:  
With spightfull chaunce, a wretched life  
and pitious pouertie:  
Thus either God vnrighteous is,  
that doth this thing permit:  
Or after death, hath euery man,  
as he deserueth fit:  
Or else he doth disdain the deedes,  
of mortall men to know,  
Besides, what gracious minde in God,  
what goodnes doth he show?  
If this be all that he doth giue,  
a life so short and vaine,  
That swiftly runneth to an end,  
and doth no time remaine:  
The halfe whereof is spent in sleepe,  
the rest in grieve and toyle?  
And dangers great as fast doth fleete,  
as Riuers swift in soyle.  
Therefore goe to, o wretched men,  
build

build gorgious Churches hie,  
And let with costly Offerings great,  
your Altars pestred lie.  
Set vp your ioyfull branch of Bayes,  
your sacred doores about :  
With pompe of proud Procession passe,  
let Hymnes be ratled out.  
Spend Frankincense, and let the nose  
of God be stretched wide;  
With pleasant smoke doe this, and adde  
more honour much beside.  
That he preserve your goodly life,  
wherein doth you torment,  
Somtime great cold, and sometime heate,  
now plague, now famishment.  
Now bloody warre, now sicknesse great  
or Chance to sorrow at :  
Sometime the busie Flie,  
sometime the stinging Gnat,  
The Chynch and Flea; reioyce I say,  
that heere you lead your life,  
With thousand painefull labours great,  
in trauaile, toyle, and strife.  
And after, in a litle space,  
in paine you drop away:  
And lumpish lie in loathsome Vault,  
to Wormes a gratefull prey.

O worthy life, O goodly gift:  
Man in this world is bred,  
Among the brutish Beastes and fooles,  
and knaues, his life is led,  
Where Stormes, and flakie Snows, & Ice,  
and Durt, and Dust, and Night,  
And harmfull aire, and clowds, & mistes,  
and windes, with hellish sight,  
And grieve and wayling raignes: where  
beside, doth worke his feat. (death  
Is this our goodly Countrie heere?  
Is this our happy seate,  
For which we owe such seruice heere,  
vnto the Gods aboue:  
For which it seemeth meete with vowes  
the heauenly Saintes to mooue?  
And if none other life we haue,  
then this of body vaine:  
So frayle and full of filthinesse,  
when Death hath Carcasse slaine.  
I see not why such Prayfes should,  
of God resound in Ayre:  
For why we should such honour giue,  
to him in Temples fayre;  
That hath vs wretches framed heere,  
in this so wretched soyle:  
That shall for euermore decay,

after



after so great a toyle.  
Wherefore least God should seeme vniust  
and full of cruelnesse,  
Shall well deseruing counted be,  
we must of force confesse,  
That Death doth not destroy the Soule,  
but that it alwayes is,  
None otherwise then Spirit in Ayre,  
or Saintes in heauens blisse:  
Both voyde of body, sleepe, and meate.  
And more, we must confesse,  
That after death, they liue in paines,  
or else in blessednesse:  
But let this reason thee suffice,  
for if thou doe it show  
Vnto the wicked kind, they laugh;  
no light the blind doth know.  
But thou, beleue for euermore,  
and know assuredly,  
(For ground of sauing health it is)  
that Soules doe neuer die.  
Exempted from the Sisters power,  
and fatall Destinie.

*Palingenius in Libra.*

We need not doubt, but Soule proceedes  
and doth from Ioue descend,

And

And neuer dies : whom he permits,  
the World to comprehend.

What if so be, the *Atomies*,  
which some Wise men do sayne,  
The Soule is rather thought to bee,  
than body to maintaine.

All Bodyes be of quantitie,  
and may deuided be :

But Soule is indiuisible,  
and of no grosse degree.

And as a Centre doth she seeme,  
where many Lines doe meete;

Which Senses all to her conuey,  
as Floods to Seas, doe fleete.

Wherefore I maruaile much at such,  
as thinke a like decay :

And iudge the Soule no more to bee,  
when Body fades away.

For if so be it might be prooude,  
yet should it not be sayd;

Nor Publish't to the common sort,  
nor euery way displayd.

For many wicked men, and ill  
there are, which if they thought,  
Their Soules as nothing shall remaine,  
when corps to graue is brought:

Nor that it feelles, or suffers ought,

when

when it goeth hence away,  
And that no punishment remaines,  
for prancks that here they play :  
A thousand mischifes would they doe,  
(take feare from them among)  
And fall to euery vilonie,  
confounding right with wrong.  
Besides, a number now that thinke  
in blessed state to bee,  
When death hath them destroyd, & hope  
the face of God to see :  
And euermore with him to ioy,  
and therefore virtuously  
Doe seeke to passe their present life,  
with godly modestie.  
If they shall see that after death,  
doe no rewardes remaine :  
Amased all, their virtuous workes,  
shall cease and perish plaine.  
So many stately Temples trimde,  
so many Altars hie,  
With Gold and Marble garnished,  
and decked sumptuously.  
Beside Religion, Godly zeale,  
Honour and worshipping  
Of God, shall come to nought, if  
after death remaine nothing,

That

That men may hope for, if the Soule  
as Winde doth passe away.

Of wild and franticke common sort,  
Religion must be stay,

And feare of smart: for mischieuous,  
and full of fraud their braine,

Is alwayes seene, nor of themselves,  
they well doe meane, or plaine.

The common sort doe Virtue loath,  
and euermore her hate.

Religion is the comlinesse,  
and glorie of our state.

Which makes the Gods to fauour vs,  
which we winne Heaven by.

No wise nor good man therefore dare,  
attempt her openly,

To teach that Soule shal come to nought  
and so corrupt the mindes,

Of rude vnskillfull common sort,  
that wauer like the windes.

Now must we teach by reason good,  
that Soules shall neuer die;

But free from sting, or dart of death,  
doe liue eternally.

Which every Christian man doth hold,  
and Greshop eater Iew,

(Who our foreskins abhorres) beleeueth:  
which

which God that all thinges knew,  
Would not haue made, if he had thought  
they had been needlesse, sure:

And Nations all besides, do thinke  
that Soules shall aye endure.

For first the thing resembling most,  
the mightiest Lord of all:

Of longer lasting life we count,  
and perfecter must call.

For that which doth not long endure,  
but shortly doth decay,

That it should be vnperfecter,  
who is that will say nay?

And therefore do celestiall thinges,  
a greater while endure:

Because they are more perfecter,  
and more Diuine and pure.

But thinges that nearer are the earth,  
and farthest off from skies,

Vnperfect since they are; do fade,  
and soonest euer dyes.

Shall then our Soule, sith life in it  
and knowledge doth appeare,

Most like vnto the state Diuine,  
be closde and shut vp heere

With Body for to end? Nor shall  
it heere haue longer place,

H.

Then

Then fading flesh? Or shall it liue  
no more, nor larger space?

Besides, that Soules cannot decay,  
this Reason witnesse shall:

Because it is of single state,  
and voyde of matter all.

Adde this, that when the Body fades,  
the force of Minde doth grow

As weake and aged Fathers old  
doe more good Counsell know.

Then youthful blouds of younger years  
and often he lacks wit

That doth excell in strength and force,  
for rare doth God permit

Both strength and wit to any one.

Wherefore, if force brought low,

By space and course of many yeares,  
the Minde doth stronger grow.

Of Body doth it not depend,  
but of it selfe consist

Another thing: and after Graue  
doth liue, and death resist.

Doth not beside when foote doth ake,  
the Minde iudge thereof plaine;

It is no doubt. But how can grieve,  
to towre of Minde attaine?

Doth it ascend from lowest partes?

as Smoke doth vpward flie?  
No : for many partes, not foote alone,  
(if so) should ake thereby.  
Nor of the foote, but of the part  
that nearest is to Minde  
The ake should grieue. This shewes  
that Soule is not of Bodyes kind;  
And is so free from death, since it  
in distance deedes no meane,  
Adde this, when we would call to minde  
the thing forgotten cleane;  
Or else deuise some worthy fetch,  
from Minde, the Senses all,  
It then behoues to gather vp,  
whereby doth often fall,  
That many better for to muse,  
doe shut vp close their eyes;  
Or else forsaking companie,  
some secret place deuise,  
Or whē the night with darksome cloude  
the earth doth ouer spread;  
And creatures all with heauie sleepe,  
do take their rest in bed :  
They still do watch, and silent all  
vpon their beds doe rest;  
And light put out, in darknesse whet  
their Minde with Body prest.

For Senses doe the Minde disturbe,  
Affections it destroyes,  
Amazing it with Dulnesse great,  
and Blindnesse it annoyes;  
None otherwise then Cloudes do hide,  
the Sunne that clearely shines;  
If therefore, when it doth remaine  
within his owne confines,  
And flying farre from Senses all,  
and cares that Body brings:  
It wiser be, then shall it know,  
and vnderstand all thinges,  
In better sort, when it is free,  
and from the flesh doth flie;  
More perfect of it selfe it is,  
and liues continually.  
Againe, sith Man as Meane consistes,  
the Saintes and Beastes betwixt:  
Some part with each, he common holds  
with Beast his Body mixt.  
And with the Saintes his Minde agrees;  
one of these partes doth die:  
Of th'other, death can haue no power,  
but liues continually.  
Death therefore takes not all away:  
for why? his deadly dartes,  
Doe neuer harme the Soule a whit,  
when



when it from Body partes.  
And more then this, I haue to say,  
if nothing doe remaine  
Of vs, when Carcasse lyes in Tombe,  
God shall be called plaine  
Vniust, and one that fauour shewes  
to such as naughtie liue.  
For such, for tearme of all their life,  
no Sorrowes do them grieve:  
No Ritches lacke, nor Pleasures great,  
but happily reioyce;  
Exalted with Promotions hie,  
and with the Commons voyce.  
On th'other side, the Virtuouse men,  
a thousand Griefes molest,  
now sore diseasd, now plagu'd with need  
In fine, alwayes oppress.  
Therefore the Soule liues after graue,  
and feeles deserued paynes:  
And if it haue done iustly heere,  
a Crowne of Glorie gaines.  
By these, and many other wayes,  
I could declare, no doubt,  
That Soule of man doth neuer die,  
and Body liues without.  
But thi's enough, time bids me end.  
Not ignorant am I;

That some, the soule (although vnapt)  
doe tearme an Harmonie.  
And as of sundry voyces mou'd,  
proceedes a melodie :  
Of sundry Compounds Medicine made,  
which heale with soueraigntie.  
So of the ioyned Elements,  
by certaine meane and way,  
Created of the Heauens eke  
the Soule to be, some say ;  
A part whereof in Body dwels,  
and part abroad doth lie :  
As sight doth spring of outward light,  
and virtue of the eye.  
But this opinion is not true ;  
for if it should be so,  
The Soule with flesh should neuer strue  
nor once against it goe.  
But euermore in one agree.  
As euery power doth show,  
That wonted are of mixed thinges,  
By spirit Diuine to grow.  
As in the kind of Hearbes appeares,  
and in the precius Stone.  
Some thinke the Soule doth not remaine,  
when flesh from it is gone :  
Because the heauie sluggish sleepe,

the

the nearest thing that may,  
Resembles Death, and seemes to take,  
both Sense and Minde away,  
Or for because they see the Minde,  
with sicknesse diuersly  
So vext, and harmid, that it cannot  
the place it hath supply.  
And with this Body to encrease,  
with which it eke decays :  
As well appears in Children young,  
and men of elder dayes.  
Fond is the child, the man discrete,  
the old man doteth still :  
For weake vnwealdie withered age,  
doth Minde and Body spill.  
And more say they, if that the Soule,  
of substance be Diuine :  
And seuered from these fleshly limmes,  
may lead a life more fine.  
Then why should it in wretched flesh,  
so seeke it selfe to place?  
by whose defect so many illes,  
and mischifes it deface.  
But fond she is therefore, if that  
she doe this willingly :  
And if perforce she be compeld  
in Carcasse caue to lie,

Who doth constraîne? doth God him-  
then her he nought esteemes. (selfe?)  
Nay, what in Prison vile he puts,  
to hate he rather seemes.  
More, of it selfe (except it learne)  
sith it doth nothing know,  
And oftentimes forgetfulnesse  
the Minde doth ouerthrow:  
Therefore they iudge it nothing is,  
when Body heere doth die:  
For learne it cannot, senses dead,  
which it knowes all thinges by.  
Some other say, that Soule there is  
in all the World but one;  
Which giueth life to euery thing,  
as Sunne, but one alone  
There is, that makes all eyes to see,  
Eternall thinke they this:  
Though Body die, or eyes put out,  
the Sunne eternall is.  
These trifles fond, it is not hard,  
with Reason to disprooue:  
But heere I longer am, I feare,  
then it doth mee behooue.  
There shall not want, that such demands  
shall answere once at full:  
And all the doubtles therein assoyle,  
and

and knots asunder pull.

O man of sharpe and pregnant wit,  
thy prayse shall liue with mine.

Our labours (doubt not) shall commend  
the men of later time.

Thy famous workes attempt, and seedes  
of Heauen on Earth goe sow :

This one thing will I more put to,  
that euery man may know,

The Soule Immortall for to be,  
and sprung of Heauenly grace;

If Senses and Affections all  
he will restraine a space.

If that despising worldly ioyes,  
and earthly thought resigned,

With dayly labour he attempt,  
to God to lift his minde.

Then perfect Wisedome shall he haue,  
and thinges to come foretell,

Awake, or else in heauie sleepe,  
perceiue the same as well.

In this sort did the Prophets old,  
the thinges to come declare.

The sober minde therefore doth come  
more neare to heauenly fare,

The farther from the flesh it flies,  
and from the earthly care.

But

But like to Beastes the greatest sort  
doth liue, as sense doth will :  
And thinke none other good to be,  
but flesh to haue his fill.

Hereof it comes that many thinke,  
the Soule with Body dyes :  
Because they see not thinges Diuine,  
with weake and fleshly eyes.  
But of the Soule, this shall suffice.

*Palengenius in Pisces.*

**A**ND when escapt from mortall chaine  
the Soule hath passage straight,  
Conueighing with her selfe these three,  
that alwayes on her waite :  
The Minde, the Sense, & Moouing force  
vnto the Heauens hie:  
Shall ioyfull goe, and there remaine,  
in blisse perpetually.

*Ma-*

*Matheus Dreßerus, libro de Anima.*

*A Confirmation of the Immortalitie of the Soule.*

THE Sentence of the Soules immortalitye is twofold. 1. Philosophicall.  
2. Theologicall.

*What is the opinion of Philosophers touching the Immortalitye of the Soule?*

Some affirme, that the Soule doth die with the Body. Others do hold, that after the separation of the Body, it remayneth aliue, and immortall.

*The Argument of Panetius.*

What soeuer is bred, or hath a certaine beginning.  
The same also dieth, or hath a certaine ending:  
But the Soule is bred, or hath a certaine beginning,  
Therefore the Soule dieth, or hath a certaine ending.

*The Answer.*

The Maior is to be distinguished: for some things are bred, or haue their beginning of the Elementes, and doe die againe. But others haue a Celestiall and Diuine originall; as the Soule, which doth not die. Things that are borne,  
bred,

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bred,

bred, or haue beginning, are of two sortes. Some are Elementarie, some Celestiall. The Elementarie doe die or perish: But the Celestiall, doe not die or perish. But on the contrarie part, *Cicero*, *Plato*, and *Xenophon*, haue iudged, the Soule to be Immortall, and they prooue it thus.  
 1. Because the originall and nature thereof is Diuine; or, as the *Pythagoreans* said, the Soule is drawn from the vniuersall Heauenly minde. *Cicero* in 1. *Tuscul.*

That which is Diuine, that doth not die:  
 The Soule is Diuine, *Ergo*,  
 The Soule doth not die.

2 Because vnto the Soule there is nothing mixt, nothing concrete. i. the Minde and Soule is not compounded of the Elementes: therefore it can not die with the thinges that are compounded of the Elementes.

Whatsoever is compounded, the same is conflated or compounded of the Elementes.

But the Soule is not compound of the Elements:  
 Therefore the Soule doth not die.

3 Because the workes or effectes of the Minde are Diuine and Celestiall, as  
 to

to perceiue and know things past, and to come: therefore the Minde it selfe also, is Celestiall and Incorruptible.

As is the effect, so is the cause:

But the effectes of the Soule are Diuine:

Therefore the Soule is also Diuine.

4 Because the order of Diuine iustice doth require, that rewardes be giuen to Iust, and punishments to the Vniust. But in this life, there often chance no rewardes to the Iust, nor punishmentes to the Wicked: therefore after this life, there remayneth another life, wherein it shall goe well with the Godly, and ill with the wicked.

5 *Plato in Exiocho saith; Discessus ex hac vita est mutatio mali in bonum;* that is to say: The departing out of this life, is a changing of euill into good. Therefore after death, the Soule also liueth, and somewhere remayneth aliue; that it may enioy that so great a good.

*Of*

*Of the Place of the Soule after the  
separation from the Body.*

*Socrates* thought, that the Soule when it departeth from the Body, doth returne to *Heauen*, from whence it is sprinckled & strowed into mans Body. But *Philosophie* doth plainly deny, and is vtterly ignoraunt, that the Soule shall be ioyned together to the Body at the vniuersall rayising againe of the dead.

*Cicero* also, although he did excellently dispute many thinges of the Soules Diuinitie; yet he confesseth, that he is in very great doubt and staggering, euen as the Shippe is tossed in the middes of the raging Seas.

And *Atticus* sayth, That hee, while he readeth *Platos Phædo*, doth truely Assent; that is to say, Approoue the Opinion of the Immortalitie of the Soule: But when he had layde the Booke away, and beganne to cogitate with himselfe, then that Assent slid away.

*Socrates*, when hee was going to his death, sayth in *Plato*: It is time for mee now, to goe away from hence, that I may die.

die, and you liue: but whether is better, God knoweth; I thinke truely no man knoweth.

There was a Philosopher of great Authoritie, who being called to end his life, was verie sore vexed in minde; doubting of the flitting or departure, in what state his soule should be after death: And when he found no other Hauen, he sent for two Philosophers, and bade them dispute of the condition of the Soule after the departure forth of the Body, saying: Loe, I must flitte hence away, & forsake this mortall life: wherefore tell yee mee, what shall become of mee; whether my Soule shall liue, when this Body is extinct, or no? for vnlesse this can be prooued vnto me, and I therein perswaded, with what minde can I depart out of this life? Heere the Philosophers began sharply to contende about the Nature of the Soule: and the one reason'd it to be Mortall, and the other Immortall. And when they had a long time disputed, neither part preuailling: Goe to, sayth the sicke man, all sorrowfull, I shall now prooue, whether  
of

of you doth thinke more rightly.

But *Theologie* doth discreetly affirme, both that the Soule is Immortall, and also that it shall at length, returne into the tabernacle of the Body : & doth name the very place also, wherein the Soule shall remaine & be kept, vntill the last Iudgement.

*That the Soule doth not die, is thus  
prooued by the holy Scriptures.*

1 BEcause it is a Spirit; which cannot die. *Gen. 2. Math. 10.* Doe not feare those that can kill the Body, but cannot kill the Soule. *Gen. 2.* Hee breathed into him the breath of life.

2 Because; God is the God of the liuing. God is the God of *Abraham*.

Therefore *Abraham* liueth, although his body be dead. *Mat. 22.*

3 From Examples. *Moses* and *Elias* talked with Christ in Mount *Thabor*. *Luk. 9.* although *Moses* was dead a thousand and five hundred yeares before : *Ergo*, they liue.

4 From the testimonie of Christ. *Ioh. 11.* Hee that beleeueth in me, he shall

not die for euer. Therefore the Soule is not extinguished, but liueth alwayes.

5 There is also a firme Argument from the Cause vnto the Effect, or from the nature of Relatiues.

Christ is risen, and liueth.

Christ is our Author and Head.

Therefore we also shall rise againe: And the Soule at length, coupled with the Body, shall liue for euer.

For what is of force in Christ, the same must needes also auaille in his members. *1. Cor. 13.*

Now that the Body being renewed, shall of vs be receiued againe in the resurrection of the dead, the testimonie of *Job* in the 19, chap. teacheth plainly. I know that my Redeemer liueth; and that I shall rise againe out of the Earth in the last day, and shall see God in my flesh.

The Place or Seate into the which the Soule doth flitte, being loosed from the fetters of the Body, and resteth in the same, is called, Paradise. *Luk. 23.* The bosome of *Abraham*, *Luk. 16.* The hand of God. *Sap. 3.* Scheol. *1. Hell Gen. 43.*

*The*

*The Immortalitie of the Soule prooued by  
manifest places of the holy Scriptures.*

1. *Numbers 23. 10.*

[Pray God I may die the death of the  
Righteous; and let my last end be like  
his.

2. *Psal. 84. 1. 2. 4. 10.*

1. O how amiable are thy Taberna-  
cles, O Lord of Hostes!

2. My Soule longeth, yea and fainteth  
for the Courtes of the Lord: for my heart  
and my flesh reioyce in the liuing God.

4. Blessed are they that dwell in thy  
House: they will euer praise thee. *Selah.*

10. One day in thy Courtes is better,  
then a thousand other where. I had ra-  
ther be a Dore-keeper in the house of  
my God, then to dwell in the Taberna-  
cles of Wickednesse.

3. *Ezek. 51. 6.*

6. Lift vp your eyes to the Heauens  
and looke vpon the Earth beneath: for  
the Heauens shall vanish away like  
smoake, and the Earth shall waxe old  
like a garment, and they that dwel there



in shall perish in like maner; but my saluation shalbe for euer, and my righteousness shall not be abolished.

11 The redeemed of the Lord shall returne, and come with ioy vnto Zion, and euerlasting ioy shalbe vpon their head; they shall obtaine ioy and gladnesse, and sorrow and mourning shalbe away.

4. *Esa. 32. 18.*

My people shall dwell in peace, and in sure dwellinges, & in safe resting places: in assurance for euer.

5. *Esa. 49. 10.*

They shall not be hungry, neither shall they be thirstie; neither shall the heate smite them nor the Sunne: for he that hath compassion on them, shall lead them; euen to the springes of waters shall he driue them.

6. *Esa. 65. 17. 18.*

17 Loe, I will create new Heauens and a new Earth; and the former shall not be remembred, nor come into minde.

18 But be you glad and reioyce for euer in the thinges that I shall create.

7. *Dan. 12 1. 2. 3.*

And at that time shall *Michael* stand

vp, the great Prince, which standeth for the children of thy people, and there shall be a time of trouble, such as neuer was since the time that there began to be a Nation, vntill the same time. And at that time, thy people shall be deliuered, every one that shall be found written in the Booke.

2 And many of them, that sleepe in the dust of the Earth, shall awake; some to euerlasting life, and some to shame and perpetuall contempt.

3 And they that be wise, shall shine as the brightnesse of the Firmament: and they that turne many to righteousnesse, shall shine as the Starres, for euer & euer.

8. *2. Esayas. 2. 35. 36. 37.*

Bereadie to the reward of the Kingdome: for the euerlasting light shall shine vpon you for euermore.

36 Flee the shadow of this world: receiue the ioy of your glorie; I testifie my Sauour openly.

37 Receiue the gift that is giuen you, and be glad: giuing thanks vnto him that hath called you to the Heauenly kingdome.

9. *Sap. 3.*

The Soules of the righteous, are in the hand of God; and the paine of death shall not touch them.

In the sight of the vnwise, they appeare to die, &c. Yet is their hope full of Immortalitie, &c.

10. *Sap. 5.*

The Faythfull are counted among the Children of God, and their portion is among the Saintes. The Righteous shall live for euermore: their reward also is with the Lord, and their remembraunce with the highest. Therefore shall they receiue a glorious Kingdome, & a beautifull Crowne of the Lords hand.

11. *Tob. 3.*

O Lord, deale with me according to thy will, and commaund my spirit to be receiued in peace.

12. *Ecclesiastes. 7.*

The day of death is better then the day of birth. For precious in the sight of the Lord, is the death of his Saintes, saith the *Psalmist* in the 116. *Psalm.*

13. *Mat. 13. 43.*

Then shall the Iust men shine as the

Suane, in the Kingdome of their father.

14. *Mat. 19. 29.*

They shall inherite euerlasting life.

15. *Mat. 23. 34.*

Come ye blessed Children of my Father, inherite the Kingdome prepared for you from the beginning of the world.

16. *Mat. 22. 29. 30. 31. 32.*

29 Yee are deceived, not knowing the Scriptures, nor the power of God.

30 For in the Resurrection, they neither marrie Wiues, nor Wiues are bestowed in marriage, but are as the Angels of God in Heauen.

31 And concerning the Resurrection of the dead, haue yee not read what is spoken vnto you of God, saying:

32 I am the God of *Abraham*, the God of *Isaac*, and the God of *Jacob*; God is not the God of the dead, but of the liuing.

17. *The same is recorded in the 12. of*

*Marke, vers. 24, 25, 26, 27.*

By all which places, it is a plaine consequent, that the Soule is Immortall.

18. *Luk. 16. 22.*

*Lazarus* is said to be caried into *Abrahams Bosome*. Now what *Abrahams Bosome*

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of him: who in his Homilie on the Gos-  
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*quo post hanc vitam recipiuntur:* That is;  
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ed poore, whose is the kingdome of heauē,  
whither after this life, they are receiued.  
So by the iudgement of Bede (agreeing  
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Wicked: For the Rich Glutton is sayd  
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19. Luk. 23. 43.

Christ hanging on the Crosse, said vn-  
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Thiefe could not be with Christ in Paradise in the Body; because that was dead & buried. Therefore his Soule was with Christ in Paradise: and so consequently the Soule liueth, and is Immortall.

20. *Luk. 23. 46.*

Father, into thy hands I commende my spirit.

21. *John. 16.*

Your ioy shall no man take from you.

22. *John. 5. 24.*

Hee that heareth my word, and beleeueth in him that sent me, hath euermore life, & shall not come into condemnation, but hath passed from death to life.

23. *Joe. 6. 54.*

Whosoever eateth my flesh and drinketh my Blood, hath eternall life; and I will raise him vp at the last day.

24. *Job. 11. 26.*

Who soever liueth and beleeueth in mee, shall neuer die.

25. *1. Cor. 2.*

The eye hath not seene, neither eare hath heard, neither can it enter into mans heart, what thinges God hath prepared for them that loue him.



26. 2. Cor. 5. 8.  
8 We loue rather to remoue out of the Body, & to dwell with the Lord: Wherefore the Soules sleepe not, as some Anabaptistes will haue them; but inioy Immortall life, & celestiaall glory with God.

27. *Phil. 1. 23.*

I desire to be loosed, and to be with Christ. He speaketh of the rest and ioy, which he should inioy with Christ. But they who feeble nothing, what can their ioy or happinesse be? Wherefore they also are refuted in this poynt, that say, That mens Soules sleepe, and so withall, denie the Immortalitie of the Soule.

28. 1. *Thes. 4.*

So shall we euer be with the Lord.

29. *Reuel. 2.*

To him that ouercommeth, will I giue to eate of the Tree of Life, which is in the midst of the Paradise of God.

Be saythfull vnto the death, and I shall giue thee the Crowne of life.

*Reuel. 3.*

Him that ouercommeth, will I make a Pillar in the Temple of God; and he shall goe no more out.

To

To him that ouercommeth, will I graunt to sit with me in my seate.

*31. Ren. 4.*

The 24. Elders that sate on the Seates, were clothed in White rayment, and had on their heades Crownes of Gold.

*32. Ren. 7. 15, 16, 17.*

15 They are in the presence of the Throne of God, and serue him day and night in his Temple; and he that sitteth on the Throne, will dwell among them.

16 They shall hunger no more, neither thirst any more, neither shall the Sunne light on them, neither any heate.

17 For the Lame, which is in the midst of the Throne, shall gouerne them, and shall lead them vnto the liuely Fountaines of waters: and God shall wipe away all teares from their eyes.

*1. Cor. 15. 19.*

If in this life onely we hope in Christ, then are we most miserable of all men.

If Christians in this life onely, do hope in Christ: 1. If they hope of Christ for the blessednesse of this life onely, and not of one to come, then are they most miserable of all men. But Christians are not  
most

most miserable of all men : *Ergo*, they do not looke or hope of Christ for the blessednesse of this life onely, but also of the life to come : and by a consequent they shall rise from the dead, that they may be partakers of that blessednesse in an other life.

These testimonies of Scriptures, doe teach and confirme most evidently, that not onely in the Body before death, and after the resurrection of the Body ; but also in the whole space and time coming betweene, the Soules are, liue, feele, vnderstand, out of the Body ; though the manner of their operations be to vs vnknowne. Wherefore also this gift of Immortalitie, hath some similitude with God ; who alone, is the onely fountaine of life, hath Immortalitie : as sayth *Paul* 1, *Tim.* 6. 16.

The Aduersaries of this Trueth, the deare dearelings of the Diuell, fighting with weapons of their graund Captaine *Sathan* ; euen as he in tempting our Sauiour Christ, wrested the Scriptures to his purpose : euen so they peruerting the  
true

true sense, alledge sundry places of the Scriptures to disproove the Immortalitie of the Soule, and to approoue their owne wicked assertion, that the Soule is Mortall. Of which hellish Champions, and their vaine and wicked, not reasons, but wordes, I with a reproofe, will bring a double disproofe, and so thereby giue our side a stronger approofe, by interpreting their false alledged places, according to the right sense and meaning.

1. *Gen. 2.*  
 In the day that thou eatest of the Tree of knowledge of Good and Euill, thou shalt die the death. Loe, (say they) the death of Body and Soule both.

*Answer, interpreting the place.*

The Lord in this Scripture, doth not threaten to Man, the destruction or extinguishing of his Soule, but eternall Death; that is, the horrible feeling and terrour of Gods wrath and iudgement, and to line forsaken and cast off from God, subiect to all miseries & torments: vnto the which eternall death the separation and parting asunder of the Soule and

and Body by temporall death, is an adiunct; which at that time, through Gods mercie was deferred; that, that mankind might be saued: For so was *Adam* dead, while he yet liued in Paradise, euen so soone as euer he had eaten the forbidden Fruite: So in eternall death liue all the damned and reprobate; whose Fire shall not be put out, and their Worme shall neuer die. So in the second to the *Ephesians* are they sayd, To be dead through sinne, that liue in sinne without repentance. And *Ephes. 5.* Hee who from sinne is reclaymed to God, is willed to rise from the dead. And *Rom. 7. 5.* *Paul* saith, That through the knowledge of sinne and the wrath of God, hee was dead.

2. *Eccles. 3. 19.*

19 The condition of the Children of men, and the condition of Beastes, are euen as one condition to them. As the one dyeth, so dyeth the other: for they haue all one breath; and there is no excellencie of Man aboue the Beast: for all is Vanitie.

20 All goe to one place, and all was dust, & shall returne to the dust. Therefore the

the Soule is not Immortall.

*Answer interpreting.*

Heere they are deceiued by a fallation, taking that to be spoken simply, which is but, *secundum quid*. i. in some sort, or, in some respect. For the Preacher doth not simply say, That Men die as Beastes, and so doe utterly perish: for this sense cantradieteth other Scriptures, But in two respectes, the death of Men, and the death of Beastes, are like. 1. Because Men must needes once die and depart out of this life, because Men are not heere to continue for euer, nor haue heere a settled place. 2. Men die as Beastes; that is, In the sense and iudgement of the Wicked, they seeme to perish.

3. *Psal. 78. 39.*

Hee remembred that they were but flesh: yea, a winde that passeth away, and commeth not againe. *Ergo*, Mortall.

*Answer:*

By these, and such like speeches, is described and bewayled the frayltie of all humaine affaires, that with God doe perish and come to nothing. For as in this place, they are likened to a Winde that soone

soone vanisheth away : so in *Psal. 103.* they are compared to Dust, Earth, and Flowers of the field. So *Iob. 14.* Man commeth vp as a Flower, and is cutte downe. *Isa. 40. 6.* All flesh is grasse.

4. *Psal. 88. 5.*

I am counted as slaine lying in the Graue ; whom thou remembrest no more.

*Answer.*

In these wordes, the Psalmist doth not meane, that either hee himsele, or the dead, are exempted from Gods prouidence. But hee complayneth that hee is forsaken of God, euen as it seemeth to men, that God careth not for the dead. And therefore hee speaketh not according to the sense of Fayth, but of his owne opinion, weaknesse, and miserie, who iudgeth these thinges to be forsaken and neglected of God, whose deliuerie for a while he doth deferre.

But what Fayth in the meane season doth suggest and tell the Godly, euen when they strue and wastle with temptation? he sheweth in the *11. Psal.* and *vers. 2.* The iust shall be had in an euermlasting  
re-



remembrance.

5. *Psal. 146. 4.*

His Spirit departeth, and returneth to his earth; and then all his thoughtes perish. *Ergo, &c.*

*Answer.*

Hee doth not heere say, That the Spirit or Soule of men doth not die, or vanish, or is bereaued of sense: But, that it departeth; to witte, from the Body, wherein it dwelleth: and that not the Spirit, but the Body, returneth to earth, which was made of earth. And where he sayth, That all his thoughtes perish: he meaneth not, that the Soule is after this life, bereaued of Reason, Iudgement, and Sense of Gods mercie, or wrath; but that mans Purposes and Counsailes are made frustrate, which in his life he had setled him selfe to bring to passe: In which sense it is sayd in *Psal. 112. 10.* The desire of the Wicked shall perish.

6. *Psal. 88. 10.*

Wilt thou shew a miracle to the dead? Or, shall the dead rise, and prayse thee? Whereunto we adde all such places as take away worshipping of God from the



the dead, which must needes prooue the Soule not Immortall.

*Answer.*

In such speeches, Death and Hell, or the Graue, haue two significations. They who are spiritually dead, whether before or after the death of the Body; that is, they that are deprivied of Gods grace, and forsaken and reiected of God, and are in Hell, that is, in the place and tormentes of the Damned; or else in this life, despayring and destitute of comfort, shall not prayse God at all, neither in this life, nor in the life to come. But they who are dead not spiritually, but corporally onely, although they shall not prayse God while their Bodyes are in Hell, that is, in the Graue, (for which this word Hell, is often vsed in the Scriptures;) yet in Soule they shall not ceasse to acknowledge and prayse God, vntill, when they haue receiued their Bodyes againe, they shall magnifie him both in Soule and Body, in the Celestiall eternitie.

But in the meane time, sith God will beacknowledged and magnified of men in this life also, therefore both the whole

K.

Church,

Church, and every one of the saythfull, not onely pray that they may not fall into that forsaking, and that sence of Gods wrath, wherewith the Wicked are oppressed, but also desire, that they may be preserued and defended in this mortall life, vntill the end thereof appoynted by God, be expired: for the Saintes doe not simply stand in feare of the bodily Death and Graue; but that they may not be forsaken of God, neither fall into desperation or destruction, or their enemies insult against God, when they are ouerthrowne. This with dayly and ardent prayers and petitions, they begge and craue continually.

7. *Psal. 146. 2.*  
 I will prayse the Lord during my life: as long as I haue any beeing, I will sing vnto my God. Heere hee restreyneth pray ses to this life onely.

*Answers.*  
 This place, maketh nothing to the purpose: For he doth not limit pray ses to this life; but this he onely sayth, that he will spend all the time of this mortall life in Gods pray ses: which notwithstanding

stan-

standing in many other places he extendeth to continuall eternitie; as *Psal.* 34. I will prayse the Lord continually. But often times this particle, *Vntill*, or, *As long*, signifieth a continuance of the time going before some euent, without any excluding of the time following: as *1. Cor.* 15. 25. Hee must raigne, *Vntill* hee hath put all his enimies vnder his feete, I thinke they will not say, that when Christes enimies are put vnder his feete, that then he shall raigne no longer.

*S. Job. 10. 20.*

Let him cease and leaue off from mee, that I may take a little comfort before I goe, and shall not returne: *Ergo*, the Soule is Mortall; there is no Resurrection.

*Answer.*

In these wordes, he denyeth that hee shall returne into this Mortall life, and conuerse amongst men in this World: But he denieth not that he in the meane season, hath his beeing, and doth liue, vntill againe he see God in the flesh; euen the same *Iob*, who then was afflicted: as himselfe sayth, *chap.* 19. 26.

*K 2.*

*9. fol.*

9. *Iob. 3. 11.*

Why died I not when I came out of the Wombe? so should I haue lyen quiet, and been at rest.

*Answer.*

*Iob* in these wordes, doth not denie; that the Soules after death doe liue, feelee, and vnderstand: but onely he sayth; the Miseries of this present life are not felt.

*Instance.*

*Iob* would not wish for a bad change: but if there be euils felt in the life to come, hee wished for a badde change: *Ergo. &c.*

*Answer.*

*Iob* wished not for the death of the wicked, but of the godly.

*Instance.*

But *Iob* maketh Kinges and Princes also, which gather Gold vnto them. *vers. 14. 15.* small and great, good and badde. *vers. 16, 17, 18, 19.* partakers of this rest.

*Answer.*

It plainly appeareth out of the whole processe and discourse of *Iob's* wordes, that he doth not teach what is the state of men after this life; but onely desireth to

to be ridde out of his present miserie. And therefore through humaine infirmitie and impatience, he compareth the sense and feeling of his present miseries with the death and state of the Dead, whatsoeuer it be. As they who are grievously tormented with present Distresses and Calamities, preferre any thing whatsoeuer, before that which they suffer. So also he sayth in the 7. chap. speaking as one despayring of deliuerie in this life: *Remember, that my life is but a vaine, and that mine eye shall not reuaine to see pleasure.* For so hee expoundeth himselfe, when hee addeth, *vers. 10.* Hee shall returne no more to his house, neither shall his place know him any more. So likewise in the 17. chap. My breath is corrupt, my dayes are corrupt, & the Graue is readie for mee. They are wordes of one despayring of life & saluation, God being wroth and angrie.

10. *Iob. 34. 14. 15.*

14 If he set his heart vpon man, and gather vnto himselfe his spirit and his breath. 15. All flesh shall perish together, and man shall returne vnto dust.

*Answer.*

*Job* doth not heere say, that the Soule doth either sleepe, or perish: but that by the departure of the Soule from the Bodie, the Bodie dieth and is dissolued: yet not that the Body doth vtterly perish; for so it should repugne other plaine places that warrant the Resurrection.

11. *Job. 14. 12.*

Man sleepeth, and riseth not; nor hee shall not wake againe, nor be raised from his sleepe, till the Heauen be no more.

12. *Act. 7. 60.*

And when he had thus spoken, he fell asleepe.

13. *1. Cor. 15. 51.*

We shall not all sleepe, but we shalbe all changed.

14. *1. Thes. 4. 13.*

I would not haue you ignoraunt concerning them which are asleepe. In these places, the dead are sayd to sleepe: Ergo, The Soule sleepeth.

*Answer.*

In these and such like places, is vsed a figure of speach called, *Synecdoche*, translating that which is proper vnto the Bodie,

die to the whole man. For that this be-  
longeth to the Body, which is to be recal-  
led from death to life, as it were to awake  
from sleepe; many places of Scripture  
declare: As *Iob. 2.* Behold now I sleepe  
in the dust. For not the Soule, but the  
Body onely sleepeth in the dust or  
Graue.

15. *Mat. 24. 46.*

Blessed is that Seruant, whom his Mai-  
ster, when he commeth, shall find so do-  
ing.

16. *Mat. 25. 34.*

Come ye blessed of my Father, inhe-  
rite the Kingdome.

17. *Mark. 13. 13.*

13. And yee shall be hated of all men for  
my names sake. But whosoever shall en-  
dure vnto the ende, the same shall be  
saued.

27. And he shall then send his Angels,  
and gather together his elect, from the  
four Windes.

18. *Dan. 12. 1. 2.*

1. And at that time, my people shall be  
deliuered, euery one that shall be found  
written in the Booke.



2 And many of them that sleepe in the dust of the earth, shall awake, some to euerlasting life, &c.

These places doe plainly shew, that Blessednesse, and the Kingdome promised to the godly, shall then first fall vnto them at the last day: *Ergo*, Soules go not presently to heauen after death of the Body.

*Answer.*

Those places doe not shew that: But they shew, that at the last day, when the Bodies shal be raised vp againe, the Soules that alreadie are in Heauen, shall by being ioyned to the bodyes againe, haue their felicitie and glory consummated, and made absolute. For so we pray; *Thy Kingdome come*: when yet now, God also raigneth in vs.

19. 1. Cor. 15. 19.

If in this life onely we haue Hope, we are of all men most miserable. Of this place, they reason thus.

Hee that is blessed and happy before the Resurrection, is not without the Resurrection most miserable.

But wee without the Resurrection, should



should be of all men most miserable;  
*Ergo*, wee are not before the Resur-  
rection; blessed and happie.

*Answer.*

To the Maior we answered: That he is  
not miserable without the Resurrection,  
who can not onely before it, but with-  
out it also, be blessed: But we are in such  
wise blessed before it, that notwithstanding  
without it following and ensuing,  
we can not enioy that former blessed-  
nesse: because, that God with so insepa-  
rable a knot hath ioyned together the  
beginning, & proceeding, and finishing  
or perfectiō of the Electes blessednesse,  
that none can haue the beginning, who  
must not come to the end and consum-  
mation thereof. Wherefore we must rise  
again, or we must want also the Celesti-  
all blessednesse before the Resurrection.  
*Rom. 8. 11.* If the spirit of him that ray-  
sed vp Iesus from the dead, dwell in you;  
hee that rayfed vp Christ from the dead,  
shall also quicken your mortall Bodies.

*26. Heb. 11. 39.*

These all through Fayth are dead, and  
receiued not the Promise. Therefore  
they

they receiued not their Countrie.

*Answer.*

Although when they died, they had not found their Countrie, yet would it not follow of these wordes, that they are not at all, or haue no sense after death: for he that is not, or hath no sense, seeketh not his Countrie. Secondly, it is not there spoken of the life after death, which is ledde in the Celestiall countrie, spoken of in 2. Cor. 5. from vers. 1. vnto 10. but of this life; in which the saythfull walking their pilgrimage, sought for the Celestiall countrie, not finding their Countrie on Earth.

If presently after death, the godly were blessed, then iniurie was done vnto them, who were called againe into this mortall life.

*Answer.*

It was not iniurions to them, seeing God is debtor to no man. God did raise them vp for the manifesting of his glorie. Now what can happen better, or more acceptable vnto the Godly, then to serue for the manifesting of his glory, either

either by life or by death? Therefore there was no iniurie done vnto them.

*Phil. 1.* As alwayes, so now, Christ shall be magnified in my Body, whether it be by life or by death. &c.

22.

The Soule hath neither sense nor action, but by bodily instrumentes; and therefore being naked of those instrumentes, it is also destitute of sense, motion, and operation.

*Answer.*

Although we graunt the Antecedent, that the Soules action and sense is by the instrumentes of the Body, while it is in the Body before this naturall or corporal death; yet notwithstanding that it is not so with the Soule after death, when it is freed from the Body, both learned Philosophers doe confesse, and the word of God testifieth. *1. Cor. 13. 9.* Wee know in part, and wee prophesie in part: but when that which is perfect is come, then that which is in part shall be abolished.

¶ Thus (I hope) are sufficiently disprooued those wicked Aduersaries of this

this knowne and necessarie Trueth, *The Soule is Immortall.* And the Scriptures falsely by them alleadged, rightly and fully interpreted according to their true sense. By which reproofe of the Aduersarie, and disproofe of their cause, the trueth is more approoued, and stronger confirmed: For contraries by their contraries, are euer made more manifest. God giue the Trueth a speedie victorie in the heartes of his people, that Errours may be beaten downe, Sathan confounded, and all our Enimies vanquished; that we may triumph with our Captaine that Lion of the Tribe of *Iuda*, our Lord *Iesus Christ.*



*Athenagoras* an *Athenian* and a *Christian* Philosopher, flourished in the time of *Marcus Aurelius*, *Antoninus*, and *Commodus*, Emperours of Rome, within two hundred yeares after Christ: and in his Booke of the Resurrection, he reasoneth thus.

**R**easons touching things belonging to Mankind, are some drawne from Naturall order, some from the order of Gods Prouidence; such as are the reasons concerning the Resurrection of the Dead. If then wee can prooue, that God is able to know this, and to will it, we shall then euen in a manner, prooue the thing it selfe.

God before he made Man, knew the whole World, and all the partes thereof; and how to order, mixe, and compound the Elementes one with another, in the workmanship of euerie seuerall man. In like manner, when he dissolueth his worke, he vnderstandeth whither, and vnto

vnto what estate euery part and parcell thereof shall come, at the last. He therefore knoweth from whence they are in like manner to be taken againe, and by what meanes they are to be brought againe into the same forme they were before, and how to compounde the same man againe. God his cunning & might is the same that was. And euen as he was also able to make that which hee knew from the beginning; so that which hee yet knoweth, is hee in like manner able to make new againe. God, seeing that he is Wisedome it selfe, did therefore make nothing in vaine. Hee did not in vaine make Man partaker of Wisedome: therefore to some certaine end: But not vnto this end, that thinges either aboue, or beneath vs, should vse Man to their owne behoofe: for those thinges stand no need of this vse, but rather were created themselues for our vse. God therefore made Man for himselfe, and for the contemplation of Gods Goodnesse and Wisedome in his whole workemanship. God indeed made Man to the end hee might liue; but yet not to be vtterly extinct

tiſt like vnto Beastes : for vnto this li-  
uing creature, that beareth within it selfe,  
the ſimilitude of God it author, by the  
Vnderſtanding and Reason, hath God  
giuen Euerlaſting life. For verily brute  
Beastes were not created for themſelues,  
but for the vſe of others : which when it  
ceaſeth, the preſervation or reſtitution  
of them is not any more neceſſarie. But  
Men were not ſo created, that they  
ſhould ſerue for the vſe of others; but  
that their life might ſo be continued, that  
they conſidering the Might and Wiſe-  
dome of their Author, and keeping his  
Lawes, might enioy Euerlaſting life, to-  
gether with thoſe with whom they lead  
their liues from the beginning. For God  
verily gaue vnto Man a nature that con-  
ſiſteth of a Soule immortall; and ſuch a  
Body, as might vnite it ſelfe to ſuch a  
Soule contemplating Heauenly thinges,  
and imitating God, by the keeping of his  
heauenly Lawes. This Act therefore  
concerneth Eternitie. This end conſtitute  
in the inmoſt Act, declareth that Man  
ſhalbe euerlaſting: to witte, in his na-  
ture, which conduceth vnto ſuch like  
act,



Act, by the coupling together of the Soule and of the Body. Which, if at any time it be dissolued, is to be restored by the Resurrection, hoped for of vs, not through a vaine Hope, but through Fayth, a most certaine sure commander; to wit, through Gods determinate purpose, creating such like nature of man to such like euerlasting end and office. God hath not appoynted to any other vse, but hath ordained him according to the inward act of his nature, to imitate God by the contemplation and obseruation of Heauenly things. Which end assuredly, seeing it is the inmost in his nature, and directed to euerlastingnes, doth declare, that Man shalbe euerlasting: Man I say, not the Soule onely; but the whole, compounded of Soule and Body: For God, to constitute this, brought together the Soule and Body, as partes. The procreation of mans composition, is the nature and common life of the man compounded, gathered of the actions and passions as well of Body as Soule: The end therefore of the compound, is *commune*; that is to say, the imitating of  
of



of God, and the enioying of him by the same. Gods Iustice also must draw vnto Iudgement both Soule & Body, to beare the reward or punishment, according to the action & passion, and common life. And the end can not be common and one, & iustly exhibited, vnlesse it should belong vnto one common thing, and that to be men, who commonly had wrought it: And to this, is necessarie the Resurrection of the dead.

God hath giuen to man, the iudgement of Vnderstanding and reason, that he may know those thinges that may be vnderstood concerning God; to witte, his Goodnesse, Wisedome, and Righteousnesse. Seeing then, that these are sempiternall; it followeth, that man also is borne to thinges sempiternall, and shall be sempiternall: Man I say, compounded; for vnto him is giuen the vse of Iudgement, the office of Vertues, and imitation of Heauenly thinges. And vnlesse he should remaine compound, suchlike vse & office, should not alway continue. And it cannot be, that Man can be euerlasting, if he rise not againe from  
L. death,

death. And vnlesse Man should be eu-  
 lasting, rashly and in vaine should the  
 Soule of the Body be ioyned to so many  
 wantes and innumerable passions. In  
 vaine should the Body be withdrawne  
 by Reason, from following delightes  
 & pleasures: vaine & rash should be the  
 painefull vse of Virtues, and the Religi-  
 ous obseruation of Iustice and Lawes.  
 Those Creatures, that haue their perse-  
 ueraunce euerlasting; doe differ therein,  
 according to the diuersitie of their Na-  
 tures: Angels haue it immoueably; the  
 Heauenly bodyes moueably, but conti-  
 nuallly: But Men, moueably & interrupt.  
 The Soule truely hath a continuall per-  
 seuerance; the Body a life left for a time:  
 but so hath not a brute Beast. For ac-  
 cording to the Nature of the Body, wee  
 daily wayting, doe feare a dissolution:  
 but according to the Nature of the Soule,  
 vse of Virtues, and knowledge of the  
 Creator, we looke for the Resurrection  
 of the Body. Moreover, we doe no lesse,  
 for all this, call the life of the Body, Sem-  
 piternall, for that, for a time, it lieth dead,  
 through the separation of the Soule. As per-

also

also, we call every mans life, vntill his death, one and continuall; although it seeme by the course of times as it were, cut off; & through the changing of ages, to be in like manner changed.

*That the Resurrection, is of Gods  
Providence and Iustice.*

**G**OD, by the same Wisdome that he made and maketh all things, doth also dayly and houely provide for euery thing: And by that Iustice that he placed seuerall degrees in the World, by the same, doth he giue euerywhere to every thing, the things belonging to it. This providence provideth for man, compounded of Soule and Body, nourishment & succession: And in like manner for Man compounded, he provideth Iudgement, iustly to dispence the common reward or punishment, for the actions or passions common to Soule and Body. But such-like Iudgement is lesse fulfilled in this present life, where the Wicked for the most part, are prosperous, and the Godly and Righteous,

L 2. almost

almost alwayes in aduersitie. Neither in the other life, can this Iudgement be fulfilled, distributing iustly thinges that are common, vnlesse there may follow the Resurrection of the Bodies. The Bodie (verily) as it hath been the fellow of the Soule in all actions and passions, as well of Virtues as of Vices; and companion in Holynesse and Martirdome: so ought it also to haue like lot in Paine or Rewarde; therefore the same Body must arise againe. For vnlesse there remained rewardes of the life to come, Gods Providence and Iustice might be had in doubt; yea, and Man should be more miserable then brute Beastes, who for Religion & Iustice sake, depriueth himself of bodily delights, & hazardeth himselfe in innumerable daungers: yea, Virtue her selfe, Religion, and Lawes, should be dotinges and detrimentes. Vnlesse the Bodies rise againe, Gods Iustice hath no place in the Soule and body. Not in the Body: because it should be vniust for the Soule to haue reward of those labours wherein the Body suffered a great part, and cannot it selfe haue part in that reward.

reward. Not in the Soule; because it should be ynust for the Soule alone, to suffer punishment for so many grievous sinnes, which of it selfe it had not committed, if the Body had not been ioyned vnto it: for thorow the meanes of the Body, euen of necessitie, Pleasure and Passion, it abideth many sharpe showers or perturbations, and sinneth very often. Vices are not of the Soule only; but are in the whole Man, drawne from the wantes of the Body, and prouoking of the same. In like manner are Virtues in the Whole man; for if the Soule had neuer come into the Body, it should not haue needed Fortitude, Continencie, Sufferance, Counsell in matters of affaires, and the like Iustice. Virtues then are infused: from hence truly in the Soule; but from thence in the Body, because that all men doe confesse, that Virtues (at the leastwise those that are Morall) are certaine inuringes of our Soule and Body. Then it is not iust for the Soule alone, to haue either, the punishment of Vices, or reward of Virtues. The Lawes giuen from Heauen, are not giuen to the Soule

onely, but to Man also: For there was no need to affray the Soule from Adultry, Manslaughter, Theft, and such like thinges, which belong onely to the Bodie & bodily vse. The whole man then, that is tyed to the Lawes, must iustly either receiue reward for keeping of the Lawes, or else punishment for omitting his duetie. Seeing that all thinges euery one, haue their proper endes, according to the diuersitie of their Natures, it must needes be, that this Nature indued with Reason, should also obtaine her proper end. But this end is not lacke of paine; for that is also common to other Bodies without life: Neither againe, is it a sensuall delight; for that is common to bruite Beastes: but it is rather somewhat agreeable to the proper and chiefe nature, virtue, and action thereof; that is to say, reasonable and intellectuall; a precept wherein continually to rest, and in which estate, Virtue her selfe may enioy her rewardes: Such like end, in this present life, we can neuer attaine; therefore in the life to come. But seeing there is an end of humaine life and actions, and that  
thi

this life and actions, are common to the whole man; it must needs follow, that that end must needs belong to the whole man. By the which consequence, wee may surely know that there shalbe a Resurrection: especially because that our Heauenly workeman hath made all thinges for himselfe: therefore hath he giuen vnto vs, from the beginning, Reason and Vnderstanding, able to regard Heauenly things, that we might contemplate him, or behold him in his workes. From whence is concluded, that the contemplation of God, is the firme and absolute end of Man.

These thinges haue we briefly spoken of the Resurrection, not purposing hereby eloquently to set forth al things that may hereof be spoken: but euen a few, such as are most fit for the time, which the hearers may very easily learne.

FINIS.

A Booke of *Xenocrates*, a Philo-  
sopher of *Plato* his sect,  
concerning *Death*.

The speakers are,  
*Socrates*, *Clinias*, and *Axiochus*.

**W**Hen I went vnto *Cynosarges*, and  
was now come to *Ilissum*, I heard  
ones voyce calling me by name;  
And turning my selfe, I saw *Clinias*, the  
sonne of *Axiochus*, running toward the  
Well *Calliroe*; and togeather with him,  
*Damon* the Musition, and *Carnides* the  
sonne of *Glancus*, of whom that same ex-  
cellent cunning Musition, was my very  
deare and especiall friend: Therefore I  
thought good to goe backe againe and  
meete them, that we might more leasure-  
ly and easily goe togeather: But *Clinias*  
weeping, said. O *Socrates*, the present  
time requireth, that wee should shew  
foorth that Wisedome which you haue  
alwayes spoken of to vs: for my Father  
is vexed with a sodaine and intollerable  
Disease; and seemeth to be euen at deaths  
doore



doore, and to take it very vnpatiently : although in times past, hee was wont to mocke those that feared death, as though they were afraid at the countenance of an imagined Spirit : Come (I pray you) and blame him, as you were wont, that he may easily beare necessitie : Goe therefore with vs, and togeather with others, doe a godly worke.

*So.* You haue made me very desirous, *O Clinias!* to do what I can, to fulfill your request, especially seeing the worke is holy, which you craue to be done ; let vs therefore make hast : for if the matter be so, it is time to make hast.

*Eli.* So soone as he shall see you, *O Socrates,* he shall begin to recouer : for it hath often hapned, that he in some sort repented.

*So.* Then we went vnto him by the Walles, thorow the *Peritoman* Fieldes; for he dwelt nigh the Gates towards the *Amazones* Pillar : And we found him sound of limme, and strong of body ; but weake in minde, and greatly standing need of comfort, and often times staying to take breath, and fetching sighes and grones,

grones, with many teares, and clapping of his handes. Which when I saw; What now, *Axiocbus* (said I) Where is now that your old & boasted Constancie? Where are the perpetuall prayses of Virtues? Where is your wonderfull magnitude and boldnesse of Minde? For euen as an ill or sluggish Wraistler may in the wraistling Scoole appeare couragious till he come to tryall; so haue you fainted and yeelded in this conflict. Why, consider you not the order and course of Nature, seeing you are so worthy a man, and so well learned: and if no other thing, yet that you are an *Athenian*? Remember you not that vulgar and old worne Sentence, wherein it is sayd, That this life is a certaine Pilgrimage; & that we ought to behaue our selues rightly, & with an equal minde, as wanderers in a strange Countrie; and so come to that thing which is due and necessarie; not with a weake and feeble, but with a ioyfull and merrie minde. But this tender softnesse, is more meete for Infancie, then for riper age.

*Axi.* These things, O *Socrates*, seeme rightly spoken: But I know not how thorow

thorow imminent dangers, these same most comfortable wordes of patient abiding, doe sliely vanish away, and are neglected: yea, there ariseth a certaine repugnant extreame feare, which compasseth my minde on euery side. Oh alas, I shalbe depriude of this light, & of these good things; I shall lie in darknesse: Hauing lost my taste and sight, I shall rot in the earth, and be turned to Wormes and Dust.

So. Thou (*ô Axtochus*) doest ioyne Sense with priuation of Sense, without the diligent examination of Reason, and art contrary to thy selfe both in sayings and doinges. Neither do you marke that you do both together complaine of the losse of your Senses, and doe sorrow for rottenesse and losse of good things; as though you being about to passe ouer into another life, should rather slit into the priuation of euery Sense: Priuation, I say, and that such a one, as went before the time that you were borne. For as in the Common-weale of *Draco* and *Calisthenes*, no euill hath touched you; for you were one that was not compassed with euill:

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euill : so after death, nothing shall overthrow you ; for you shall not be he, that may be inuironed with euill. Drive away therefore from you, all such like triflings, and consider thus much, that that being dissolued which was compounded, and the Soule going vnto her owne place, this Body that remayneth, being earthly, and without reason, can by no meanes be Man : for we are a Soule, an Immortall liuing thing, shut vp in a Mortall habitation, which Nature made vs as a shadow wherein to abide euill. Whereunto those thinges that are sweete, are Adulterous, filthy, naught, vaine, fading, and mixed, with many and sundry miseries, griefes, troubles, & vexations. But those things that are grieuous vnto it, are of their owne nature good, whole, sound, and voyd of sweetnesse: Vnto it doe happen hot Tumors and Swellings, superfluitie of Humours, decay of Senses, and corruption of the Bowels : Wherewith the Soule must needes be very much grieved and payned, being diffused and spread abroad through all the pores and passages, to bind and tie all thinges together.

Where-

Whereby it commeth to passe, that it now desireth the life Celestiall, and nieth to it of nature, and thirsteth thereafter, and after the Quire supernall. For the loosing or departing out of this life, is a passage from an euill thing, vnto a good.

*Axioc.* Seeing (*Socrates*) that you doe iudge this life to be euill, why doe you tarry or abide in it; especially seeing you doe most of all meditate on these thinges, and are ateacher of others, and doe it excell all the rest in minde & Godly virtues?

*Soc.* *Axiochus*, you are no sufficient witnesse for me, but do thinke & esteeme as doe the people of *Athens*. But I would very gladly, and wish in my heart, to haue the knowledge of these common thinges, and not to know thinges superfluous and vaine. Those workes which we spake of, are the declamations of *Prodicus* the Wise-man, some bought for fixe pence, some two groates, and some foure; for verily he teacheth nothing of free cost; and hath alwayes in his mouth that saying of *Epicharmus*, *Manns manum lauat; dans aliquid aliquid accipe: i. The one*

one hand washeth the other : giue some thing, and take some thing: Meaning, that one Good turne asketh another. On the former dayes, when in the house of *Callias* the sonne of *Hippomenes*, he declaymed, he brought in so many things against life, that it wanted but a litle, but I euen then, ended my life : and from that time forward (ô *Axiochus*) my Minde doth die continually.

*Axi.* What then are those things that he there sayd? I will rehearse them all, so farre forth as my memorie will serue mee : and thus he sayd.

What part of life is not full of euilles? Doth not the Infant yet scarcely borne, forth-with waile and weepe; and beginneth it life with sorrow; neither is there any griefe wanting, but cryeth and weepeth either for Parentes, or want of necessities, or for cold, or for heat, or for hurtes? He cannot yet in words tell what he ayleth : he weepeth, and cryeth with voyce; onely voyce hath he without wordes, as a signe of griefe which he endureth. Now when he hath fulfilled the seauenth yeare of his age, he is troubled  
and



and turmoylad with very many labours; for then come vp Schoolemaisters and Teachers, Alphabetaries and Gramarians, with such others, and doe beare rule ouer him none otherwise then a Tyrant. Then when he is some-what more grown, Censores of Arithmeticke, Distributors of Geometrie, and innumerable Maisters besides these, doe beare rule ouer him. And whē he is become a strippling, then doth Feare circumuent him: the Vniuersitie, Prentiship, Sceptres, and the immoderate flowing and rage of euils doe dispossesse him of the pleasures wherein his heart delighteth. All the time and course of his youth, he is kept in, & holden vnder by the Censurers of Manners, and abideth the sentence of most seuerer and vncorrupted Iudges. And when he is freed or loosed from their sentence, then Care, Consultations, & aduiselements, come creeping vpon him. while he reasoneth & discourseth within himselfe, what path and course of life is best for him to follow: so that by the comparison of the laboures and troubles that are to come, those that are past, doe seeme

seeme both light, and onely to be feared  
of Infantes; For then arise expeditions  
of Warre, and Woundes, and often Skir-  
miges, Conflictes, and Battailes. At  
the length, old wrinkled crooking Age  
creepeth vpon him; vpon the which,  
there altogether floweth euery soule, fil-  
thie, and vncureable euill of Nature; as a  
Banker looketh for aduanage, Nature  
requireth her Pledges, of this man, Sight;  
of that man, Hearing; of an other, them  
both: which if any doe restore, then doth  
he dissolue, waxe weake, lame, maymed,  
and impotent. Many liue euen to the vt-  
most boundes of Old age; but then they  
are in minde, twise Children, fond, & de-  
crepite: Wherefore, God in prouiding  
for Mans matters, doth in a short time,  
call againe vnto himselfe, those whom  
he loueth. Therefore *Agamedes* and *Tri-  
phonius*, when they went vnto the Tem-  
ple of the God *Apollo*, and had prayed  
for that thing which is the best of all o-  
ther, they straight way fell so fast asleepe,  
that they neuer wakened after. The same  
also happened vnto the Priestes of *Iuno*  
in the Citie *Argos*, when their Mother  
had

had prayed for some good gift to be giuen to her Sonnes.

It should be prolixious and tedious to rehearse the sentences of Poets, who in diuine & heavenly Poesies, doe deplore the Calamities of humaine life. I will rehearse one notable and famous Poet, that speaketh to this purpose, in these wordes. The Gods haue decreed, that miserable mortall men should liue in perpetuall sorrow : Neither is there any thing vpon the earth, more miserable, then man. Therefore (they say) that *Amphirarus* was chosen of *Iupiter* and *Apollo*, with a wonderfull great affect; and yet notwithstanding he attained not to the age of an Old man. And what dost thou thinke of him, who biddeth him that is new borne, to bewaile the miserie of his owne life? But I will now leaue off, least I should seeme to stray and wander wider and farther, then my purpose was. Who is there (I pray you) that doth not greatly complaine of that Studie, Art, Science, Trade, and Course of life, which himselfe hath chosen? Handicrafts-men, Hyrelinges,

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and

and such; let vs view and consider them a litle, that sit vp labouring and toying night by night, and doe scarcely get thinges necessaric for their lining. Moreover, day and night doe they, their wiues and children, liue full of complaintes, and fill all the house with weeping & teares. What shall I say of Mariners, how many dangers are they hourly in. Rightly (in sooth) did *Vins* count Marriners in the number neither of those that are dead, nor of those that are alie. For they being earthly men, are in a doubtful-wise partakers of either estate. But Husbandry is sweete: let it be so; but hath it not alwayes found occasion of Sorrow? For in trueth, the Husbandman sometime accuseth, findeth fault with, and bewayleth Drought, sometime showers and Raine, sometime Heate, exustions and parching burning Sunne, sometimes extremitie of Cold, and such vnseasonable weather: sometime Wormes, Caterpillers, Grasshoppers, and such like deuourers. What; Is not the Common-wealth in safetie and quiet? Truly it is honourable: But with how many

many euilles and sorrowes is it turmoyled? Truly it hath a certaine moouing, soft pleasant swelling, deceiueable and troublous ioy, euen like to swelling and boyling Cholar: but a losse sorrowfull and worse then a thousand deaths. For who can be happy, when there is no remedie, but he must needes liue at the peoples becke? And he is mocked and hissed at, as though he were a Play or a Fable of the people, berated, flouted, fined miserable and wretched.

*Soc.* Where (ô ciuill *Axiochus*) dyed *Melchiodes*? Where *Themistocles*? Where *Ephialtes*? Where all the other Captaines? These thinges verily I neuer thirsted after. Neither doth it seeme to be an honorable thing, to execute the Magistrates daetic amongst the madde multitude. But those waitelayers that about *Theramenes* and *Calixenus* did the day after, bring vnder the Iudges or Rulers, condemned the men vndiscreetly to death, whom you *Axiochus* together with *Triproletus* did repugne in three thousand speeches vnto the people.

*Axioc.* You say true, ô *Socrates*; And

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there-

therefore from that same time, euen vntill this day, I haue euer eschewed the Tribunalshippe. Neither doth any thing seeme more difficile and hard, then the gouernement of the Common-weale. This is very plaine and well knowne to them, who themselves haue to doe in ciuill matters. But you doe so speake of these things, as one that a farre off, did see them out of a Glasse, or from the top of a Rocke, or the prospect of a faire Tower. But my selfe doe right well know them, seeing I was my selfe conuersant in the matter. For verily the common sort (*O Socrates* my friende,) is ingratefull, full of mockes and scornes, vaine, soone angried, cruel, enuious, rude, heaped full of troubles and trifles: and whosoever doth familiarly acquaint himselfe with them, & conuerse amongst them, doth at the length, become farre more miserable then they be themselves.

*Socr.* Seeing then (*O Anaxochus*) you doe iudge, that this Discipline is aboue all other, most to be eschewed, What doe you thinke of others? Are not they also to be fledde from? I haue further-

more

more heard *Prodious*, when once he said,  
that Death doth not belong neither to  
the dead, nor to those that are aliue.

*Axi.* Which way (*O Socrates,*) or in  
what manner?

*Socr.* Because Death is not about the  
liuing: and the dead are not, or haue no  
beeing: Wherefore, neither is Death a-  
bout you *Axiochus*; because you are not  
yet dead: neither if you depart this life,  
shall Death be about you; because you  
shall not bee. Therefore grieve should  
be vaine, if *Axiochus* doe bewaile that,  
which is not about *Axiochus*, neither  
shalbe hereafter; For you doe in like  
manner, as if you were afraide of *Seylla*  
and *Centaureus*, when as these Monsters  
are neither now about you, neither shall  
be at any time hereafter. For that which  
is horrible and to be feared, happeneth  
to those which are: But to those which  
are not, nothing is to be feared.

*Axi.* You gather these thinges, out of  
that light & vaine babling, which is now  
common all abroad amongst the vulgar  
sort: For from amongst them, commeth  
this copie of vaine wordes, composed



for young mens sakes. But I, who am deprived of the good things of this life, doe still mourne; although you haue before in your Discourse brought very strong reasons: For my sorrowing head, doth not vnderstand the finenesse of your wordes, neither discern the colours of your speech. Although it heare the pompe and shining of speech, yet it neglecteth, and is farre away from the truth: neither can it abide those rehearsed captious Sophismes; it onely attendeth on those things which can knocke vpon, and pearce the Minde and Soule.

So. Without reason (*Axiocetus*;) doe you ioyne together the sense of euill things, and the priuation of good things: And this lyeth closely hidden, that he indeed is dead who is deprived of good things, the passion of euill things afflicteth the contraries. But hee that is not, can neither marke or regard the orbitie or priuation. By what meanes therefore where there is wanting the notice of the things afflicting, can there be affliction? For vnlesse in the beginning you should put a certaine senses by Iustice,



Since, you should be affrayde of Death. But now you peruert and sore turmoyle your selfe, fearing least you should loose your Soule. But you doe condemne your Soule to amission, that it shalbe lost, and not had againe: you feare least Sense should be taken from you; and doest think that Sense existing, cannot be comprehended of that Sense, whereas there are many, and those notable Sermons of the Inmortalitie of the Soule. For neither had Mortall nature risen to so great excellencie, that it should contemne the violence of outragious Beasts, sayle and passe over the Sea, build Cities, prescribe order to Common-weales, looke vp into Heauen, measure the circuit of the Starres, marke the progresse of the Sunne and Moone, and their rysings and settinges; defectes moreouer, and swift restitutions Meridian, and double conuerSIONs; the seauen Starres, & Winter in like manner, and Sommer; the flawes of Winde, and the force of Raine and Stormis weather, the tempestious whurring Whorlewinde, and flashing of the Lightning; and to conclude, how

the passions of the world should so wonderfully stande in eternitie, valesse there were in the Minde, some Diuine spirit, by which it should get the intelligence of so great things. Wherefore, o my deare *Axiochus*, you doe not sit vnto Death, but vnto Immortalitie it selfe. Neither shall good things be taken away from: but you shall enioy the sound possession of good things. Neither shall you any more receiue and enioy Pleasure mixt with a mortall Body: but shall quite be set free, and vtterly voyde of euery sorrow: Thither (I say) you shall goe free from this Prison; where you shall haue all things quiet, and remooued from sorrowfull Old age: Where the exultation and reioycing of the inhabitants, is an holy ioy, and their life hath no conuersing with euilles; but is quiet, and nourished with Peace; viewing the nature of things, and contemplating the hidden secrets of Philosophie; not verily vnto the grace of the multitude, or Theatre; but to the object of perspicuous truth.

*Axi.* Your Oration hath drawne my  
Minde,

Minde, and mooued mee to affect the contrarie to that it did before. I am now quite changed : for I now doe not feare Death, but doe wish it. But as it is the manner of Rethoricians, I also abounding, will expresse some thing. For now (*ô Socrates,*) I am caried from hence vp on high, and doe run thorow the Diuine circuite and heauenly Throne. And being deliuered out of this Weakenesse, I am renewed so, that I am become altogether new, nothing that I was before.

*Soc.* I will also shew and declare vnto you (if it please you,) what *Gobrias* the Magian did teach mee. For (sayd hee) at that time when as *Xerxes* passed into Greece with an Armie, his Grandfather (*Gobrias* by name,) was sent into *Delos*, to keepe the Ile; wherein, there were extant two Gods; where he sayd : That of certaine Brasen Tables, which *Opis* and *Hecærgos* brought out of the North partes, that he learned, that in the solution of the Body, the Soule doth flit into a hidden place vnder the Earth, wherein is the Kingdome of *Iuno*, not a straiter Haule of *Iupiter*; because the Earth must

hould

holde the middle of the World ; & that must be the sphericall heauen, whose one Hemisphere, the Gods and Saintes doe enioy : The other, the Inferiours, partly Brethren of the heavenly Saintes, partly the children of the Brethren: But the places without, are the Prouinces of *Pluto* ; which are bound and enuironed with Walles, Rayles, Barres, and Chaynes, of Iron. First doth the Riuer *Asperon* part these places insunder ; and then the Riuer *Cocytus* doth separate them : which when silly Soules haue passed ouer, they must needes be brought before the vp-right Iudges, *Minos* and *Radamantus* ; to wit, into that Region which is called, *Veritatis Campus : i. The Field of Trueth* : Where they sitte in Iudgement, examining the life of euery one that commeth vnto them . Heere no man can boulder or defend himselfe with lyes. Whosoeuer then hath been ledde heere in this life by the good Spirit, doe passe ouer into the place of the Godly ; where the Spring lasteth euer, and aboundeth with Fruites of euery kind, and floweth with Springs of most cleare and shining Waters, and Mea-

Meadowes moreouer very pleasant, and bedecked with faire flourishing Flowers of sundry colours, and sweete smelling saouours : Neither is there wanting the fellowship of Philosophers, nor Theatre of Poets. There are the companie of Singing-men and Quiristers : There is Musicke, Singinges, and sweete Con-centes, Pleasant Bankets, and Holy and often Meetinges, inuiolable ioy of Drinkers, and sweeteliuing together. There is no excesse of Heate or cold ; but the nature of the Ayre is holesome, tempered with light beames of the Sunne. Here are the Seates of purged Soules, where they celebrate the Diuine mysteries . What then hindreth, but that there may be giuen vnto you, first honour and reward, seeing you deriue your originall from God ? Contrarily, those that haue defyled their liues with wickednesse, are of the Hellish furies, sodainely snatched through Hell into *Chaos* and *Horebus*, the deepest Pit of all : where lyeth the Pro-uince of the Wicked, and the vaine labours of the Daughters of *Danaus* ; who in vaine doe labour to fill the Tuune with

with water, out of whose sides filled full of holes, the water runneth so fast, as they put it in; where is the thirst of *Tanulus*, the bowels of *Tutus*, the perpetuall rowling Stone of *Sisyphus*: Whereas raging wild Beastes, byting Wormes, and stinging Serpents doe inseparably fould about the Bodies: Where inextinguible Firebrandes that can neuer be put out, doe burne vp their flesh: Where wicked men are punished with all kind of tormentes, and are for euer more vexed with perpetuall paine. These things, I heard of *Gobrias*. But you, O *Axiochus*, shall iudge of these things: for I being constrayned by reason, doe plainely and firmly know this onely, that euery Soule remayneth Immortall; and that that which goeth pure from these places, doe liue without sorrowfulnesse. Wherefore, O *Axiochus*, whether you goe vpward or downeward, it can none otherwise be, but you must needes be blessed, if so be you doe liue holily and godlily.

*Axi.* I am ashamed, ô my deare friend *Socrates*, and it abasheth mee to speake any

any further. The feare of Death is so farre from mee now, that I now doe most earnestly desire to die. Your former speach, as though it were a Celestiall and Heauenly Oracle, hath so perswaded mee. Now therefore, I doe despise this life, seeing that I am about to goe into a better, & more desired place: Wherefore these things that are thus spoken, I will quietly marke, ponder, and meditate by my selfe. And you, ô *Socrates*, I pray you come againe vnto me at after noone.

*Soc.* I will doe as you say: But I will now returne againe vnto *Cynosarges*, to walke there for my recreation, from whence I was brought hither vnto you.

Heere endeth *Xenocrates* Booke  
concerning Death.

*Mecenas* good, I haue of thee,  
my Patron for takee;  
Gainst carping *Zoilus* canked corps,  
and censures bad of mee.

FINIS.

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